THE

NEW-JERUSALEM MAGAZINE.

Vol. XV. AUGUST, 1891. No. 8.

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PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 16 ARLINGTON STREET, BOSTON.

SINGLE NUMBER, 20 CENTS. *YEARLY SUBSCRIPTION, $2.00.*

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE

Published MONTHLY, under the auspices of the

MASSACHUSETTS ASSOCIATION OF THE NEW CHURCH,

AT

No. 16 Arlington Street, Boston.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE," No. 16 Arlington Street, Boston. All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage)	**$2.00 a Year.**
To Clergymen and Students in Theological Schools	**1.00 a Year.**
To subscribers in Great Britain	**2.40 a Year.**
To Clergymen in Great Britain	**1.40 a Year.**

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE.

PUBLISHED MONTHLY.

TERMS:

Payable in Advance, (including postage)	**$1.00 a Year.**
To subscribers in Great Britain	**1.25 a Year.**

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 16 ARLINGTON STREET, BOSTON.

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NEW-JERUSALEM MAGAZINE.

VOL. XV.—NEW SERIES.—No. 8.

AUGUST, 1891.

RECENT BIBLICAL CRITICISM.

IT appears to be true that the most aggressive part of the Biblical criticism of the last few years has been inspired by the desire to discredit the Bible as in any sense a revelation from God; and that this desire springs from an unwillingness to believe in any revelation from God. And unfortunately the views of revelation and of inspiration commonly held by religious people have been so unintelligent and literal that they have been easily shaken — with the result of great disturbance of mind. But the reaction from the destructive criticism is already strong. Conservative and intelligent scholars have shown that the first attacks upon the Bible attempted far too much, and that the extreme views in regard to its recent composition rest upon sheer assertion, and find no just support either in the statements of the Bible itself, or in the facts of history and of the development of men as shown by external evidence. There are, however, substantial results of the critical study, generally accepted by intelligent and reverent scholars, which bring the thought of the general church as to the letter of the Word more nearly into harmony with the teachings of the New Church, and may be the means of developing our own thought on our own lines.

The New Church has never held that the Bible is a revelation of science and history, every statement of which is there-

fore of Divine authority in its literal meaning. It need not therefore share the disturbance generally felt in consequence of the demonstration that this is not so. Careful study has shown that the narratives of the letter partake of the imperfection that belongs to all human knowledge; that the gospels, for instance, differ in their relation of the same events, and differ very much as men would naturally differ who were telling what they had heard or seen; and that similar things are true all through the Old Testament story. To religious persons who have believed that the Bible is the Word of God, and who have not known that there is any other than the literal meaning, it causes a shock to be shown that there are such imperfections in the letter. But in the New Church we have always been taught that the holiness of the Word is in its spiritual sense, and from the spirit in the letter; and that the materials of the letter are taken from the lives and memories of men. We acknowledge a Providence presiding over the events recorded in the letter, and over the traditions and writings by which the memory of those events was preserved and the record of them formed; and especially in the prophetic inspiration by which they took their full and final form; but we have no thought of the historic facts themselves as revealed from heaven. These are not revealed, but performed and remembered like other facts of history. And the record of them is not shaped by Divine inspiration with a view to correcting the memory of them, but with a view to the perfect telling of the spiritual story of the life of the Lord and of the Church, which the literal story represents.

It is natural that the criticism which is aware of none but the literal meaning, should look upon the revelation of moral and religious truth which appears in the literal story as a progressive revelation, and should consider that the earlier precepts are superseded by the later — as, for example, that the precept "an eye for an eye and a tooth for a tooth" is a relic of a savage state, and has for us no useful meaning, being superseded by the command "resist not evil." In the letter this is so; and the literal law is as much abrogated as the formulas of sacrificial worship. But we are taught in the New

Church that the precept "an eye for an eye" has still a meaning for us which will never be abrogated, but contains a universal law of spiritual life — which is, that so far as one would do a spiritual injury to another by destroying his clear view of the truth, he inevitably destroys his own. And the like is true of every other spiritual injury. The law of the sacrifices also has for us still a useful meaning, for it contains interiorly the law of spiritual worship which will only become more precious in time to come when the states of such worship receive more careful and intelligent attention.

Before leaving this part of the subject one word must be said as to the condition of the text of the Bible. We are taught in the New Church that there are books now in the Bible which have no spiritual meaning other than that which is plain in the letter, and yet are useful books for the Church. And it is altogether probable that there have slipped into the text of the books which have a spiritual sense additions and explanatory remarks which do not really belong there — the tendency being to incorporate with the text whatever is found written with it, through fear of omitting what really belongs to it. Swedenborg did not attempt to settle such textual questions; but when the authenticity of a text was in doubt he left it to be decided by the manuscripts. (A. R. 95.) We can do no more; and this is our exemplar of the proper mode of dealing with such questions. Yet we should be conservative, and should be on our guard against all attempts to amend the text as it is supposed it ought to be, rather than by the evidence as to what it actually was. For certainly it was written as the Lord would have it for the sake of the spiritual meaning, however it may fail as a perfect literal story.

The principal field of labor and discussion among Bible critics has been of late years the Pentateuch, or, as it is often called with the addition of the book of Joshua, the Hexateuch. Not to stop upon the pretensions of the destructive criticism — which is sufficiently dealt with by that which is at once more reasonable and more reverent — there are certain results obtained which are of importance to us as well as to the church at large. It is almost conclusively shown, and uni-

versally admitted, that the book of Genesis, for instance, is not the work of one hand, but of several. It is made probable that if Moses was one of the writers or editors of the book, he incorporated into it documents older than himself; and that the record thus left by Moses was again enlarged and edited in much later days. And so in regard to the other books of the Pentateuch, and especially the book of Deuteronomy — there is shown reason for believing that large portions were added at a later time, some of them probably after the return from the Captivity.

We need not stop now to consider the evidence upon which such conclusions are founded. Its prominent features are becoming familiar in general religious literature. Nor need I pause to urge the point that the so-called lines of cleavage in the books do not always, at least in the early chapters of Genesis, prove to us that the work is from different hands. For we know that the name Jehovah, for instance, and certain peculiar words found in verses connected with the name, signified to the wise men of old that the Lord as to the Divine Love was treated of, and the development of the Church in states of love to the Lord; while the name God (Elohim) and certain other words, always relate to the wisdom of the Lord and the states of wisdom of the Church. The parallel use of the two sets of words would not therefore of itself prove conclusively that the narrative was the work of different hands. And still it is probable that such was the case in the later and less intelligent periods of Bible writing.

The general conclusions indicated above are wholly in accord with the New-Church teaching in regard to the origin of the Bible. We are taught that Moses made use of an older document or collection of documents in the writing of his books, which Swedenborg calls the Ancient Word. We are told that the first seven chapters of Genesis were taken from these ancient documents word for word, and that the story of Noah and his descendants and of the flood was also taken from it by Moses. It is not said that this was copied word for word; and it may have been rewritten. We are told also that the verses in the book of Numbers giving an account of

the conquest of part of Moab by Sihon, king of the Amorites, who was presently conquered by Moses, are from the "Book of the Wars of Jehovah," which was one of the books of that Ancient Word. And I see no reason for disbelieving that other intermediate portions of the narrative, at least as to their materials, are partly derived from the same source.

That the books of the law received additions after the death of Moses we are plainly taught; for we read that "the precepts given by Moses, after they came into the land [of Canaan], were enriched by the prophets and then by King David, and at length by Solomon after the temple was built, as is evident from the books of the Judges, of Samuel, and of the Kings." (Coronis 52.) We know in the New Church that the Jewish Church was not a spiritual church, but a representative of a Church; and that it existed for the one end of furnishing complete representatives of a true spiritual church and of the Divine Human life of the Lord. And we have no difficulty in believing that the spirit of prophecy was operating through the whole of its history in preparing and moulding and recording the appropriate representatives. Indeed it would seem to have lost its reason for existing if this process of Bible formation had ceased in it.

It is just this process that the modern criticism of the Bible is making known, with a result which seems hopeful of good to all Bible lovers, both in the general church and in the New Church. Intelligent Bible students are freed from the necessity of defending the letter of the Bible as exact history, Divinely revealed, and are seeing in a new light the presence and the power of the Divine Spirit, both in the history of the Bible peoples and in the inspiration of the Scriptures themselves. They see the people whom Moses called "a stiff-necked people" — prone to idolatry, to the sacrifice of their sons and their daughters, and to lewd rites of worship — held and trained to the worship of the one living, invisible God, Jehovah. They see that people held to the observance of a law, which — whatever it may have permitted for the hardness of their hearts — yet tended in every respect to raise them to a higher plane of morality than was natural

to them. They see the people so disciplined and moulded into forms of humility and devotion that they could be used by the Divine Spirit to express the noblest religious emotions and aspirations — such as were beyond and foreign to the Jews as such. They are beginning to see the working of that Spirit throughout the whole period of Bible formation, both to prepare the way for the coming of the Lord, and so to prefigure Him in His coming, that His life should be only the Word made flesh.

This is somewhat beyond the results yet reached by general Bible students; but I believe it indicates truly the direction of their thought, which in some instances hardly falls short of this result. No doubt it will be a long time before there is a recognition of a spiritual sense within the letter of the Word; but it is much that there is a recognition of the Divine Spirit illumining the letter, and giving there the guidance to the sentiments and aspirations of men which is indispensable to spiritual life and progress. This position I think is firmly established, and can be trusted as the basis for future development of the true understanding of the Scriptures.

While all this is in harmony with the New-Church idea of the formation of the letter of the Bible, and helpful in preparing the general church for a deeper study of its spirit, it also brings to the New Church both confirmation and development of its own doctrine of the letter. A careful study of recent results will give I think a new idea of the relation of the Ancient Word to our Bible — a relation which will be more fully indicated in another article. It gives more definite form to our general thought as to the agents in the enriching and developing of the precepts and histories of the primitive Church of Israel. It gives a much clearer sense of what the Lord did for the religious and moral training of Israel. And it furnishes in very many instances a better understanding of the letter as a basis for the spiritual meaning.

I would not be understood as predicating such beneficent effects of irreverent and destructive criticism, nor as saying that such criticism has wholly spent its force and ceased to produce a ferment in men's minds. But the fermentation

appears to be diminishing, and a clearer, truer thought to be gaining the ascendency. And this thought appears to me to promise both a fuller knowledge of the letter of the Bible and a deeper appreciation of its spirit.

Newtonville, Mass. JOHN WORCESTER.

"ENTERED INTO LIFE."

"NOT Dead," but "Entered into Life," it ran —
The message sent me from across the sea —
And with these words my stricken heart began
To feel the solace they were meant to be.

No time allowed for heartbreak or for moan;
How could I grieve that he had gone away?
The life I loved more dearly than my own
Had only journeyed to eternal day.

Could I be selfish if I truly loved?
"Love seeketh not his own," we feel and know;
In that affliction was I tried and proved,
That I might find if I were worthy so.

I thought of all his struggles, all his gain;
The joy of victory, the conflict past;
No longer dying daily, racked with pain,
But safe and happy, free and strong at last.

The body sown in weakness, raised in power,
The mortal clothed in immortality —
Sure, if I loved him, this would be the hour
When I, forgetting self, would thankful be.

O blessed words with hope and comfort rife,
If only we can feel the thing they mean;
Our loved ones have but "entered into life,"
And "more abundantly" than we can dream.

— *Caroline B. LeRow, in Christian Weekly.*

THE MEASURES OF THE HOLY CITY, NEW JERUSALEM.

We read in Rev. xxi. 15–17: —

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, the breadth, and the height of it are equal.

And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel.

The Holy City, New Jerusalem, coming down from God out of heaven, is the beautiful and transparent symbol of that new and perfect system of religious truth which the Lord has given to men, through the instrumentality of His servant, Swedenborg. It comes down from God out of heaven, because it flows forth from the heavenly meaning of the Divine Word. The truth which was aforetime clouded over because the world could not bear a fuller revelation of it, now shines clearly forth, and all men are invited to come and rejoice in the light.

The result of this opening of the Word, and the descent to man of its interior meaning, is the establishment of a new and universal church, which offers a home to every kind and degree of good life. It is a city — having open gates on every side — and yet it is a holy city into which "there shall in no wise enter anything that defileth, or worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." (ver. 27.)

Its walls, great and high, are the truths of the letter of the Word which, when filled with the light that flows from its spiritual meaning, are not seen as rigid and arbitrary rules of conduct, but as plain and wholesome principles of action. It is not their design to shut the life in as between narrow boundaries, preventing a full and free exercise of the varied faculties which man has as an image of His maker, but it is their

use clearly to discriminate between what belongs within and what belongs without, and faithfully to defend the former from the latter.

Its gates are the commandments of the decalogue, which, when obeyed as coming from the Lord, and reflecting the fundamental principles of His life, are seen to be all pearls, "every several gate . . . of one pearl." And they lead into the street of the city, which is "pure gold, as it were transparent glass," because he who by obedience enters into the precepts of life, finds them to be no other than golden ways of love — ways of genuinely useful living, in which the wise love of the Lord finds warm and beautiful reflection.

Thus the appearance of the entire city — resplendent with gold and precious stones in its every part — but emphasizes and illustrates the words spoken by the great voice out of heaven: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God." (ver. 3.) The Lord dwells in His truth when that truth is seen to be warm with His great, unselfish love, and bright with His infinite and unerring wisdom. Then the city of truth which the Lord gives us as a spiritual home, takes its quality and its attractiveness wholly from His presence in it. That it brings Him near to us — that it makes His presence a reality to us, an active power in our minds and lives — gives it its great excellence. The Lord in His Humanity is the temple of its worship to which all look, and the glory that proceeds from Him, the light in which all walk. And the prophecy of Ezekiel thus finds its fulfilment, that "the name of the city from that day shall be, The Lord is there." (xlviii. 35.)

But the especial feature of the Holy City which is to occupy our attention, is its measurements. The angel that talked with John had "a golden reed to measure the city, and the gates thereof, and the wall thereof." The golden reed in the hand of the angel was his standard of comparison, or measurement. He was to apply it to the city to see what was the length, the breadth, and the height of it.

We commonly call such a standard of measurement a rule.

And because we recognize the fact that there are other things to be measured besides material objects, any precept, law, or truth which is to be applied to the life is also called a rule. Thus we say that an object measures a foot, or a yard, because we have applied a foot or a yard rule to it and tested its length.

So we say a man is dishonest because the rule of honesty has been applied to his conduct, and it was found deficient. In either case our standard of comparison, or measurement, was something of truth — in the one case a true foot or yard, in the other a true law of life. It may thus be seen that truth, or the knowledge of truth, is always our standard of measurement. Some kind or form of truth is ever used to test the quality and the quantity of the material, the mental, or the spiritual possessions of men.

The cane or reed — because it was straight, jointed into somewhat equal divisions, and light to carry — was much in use among the ancients as a measuring rule. In the Word, from the place which it occupies among the lower orders of life in the vegetable kingdom, the reed stands as a representative of its literal truths, which form a rule or standard of life for all. Thus, John the Baptist, who went before the Lord, teaching and applying the simple, literal precepts of the Word with power to all who came to him, is compared to "a reed" which is said to be "shaken by the wind," because "when the Word is explained at pleasure" (A. C. 9372) its letter becomes such. It is made to yield to the breath of human opinion, and to bend in the direction of natural inclination.

But the reed of the angel was "a golden reed." That spiritual quality which is represented by the most precious and beautiful of metals is love. The Lord says to those signified by the church of Laodicea, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." (Rev. iii. 18.) "Gold tried in the fire" is that purified love — that regenerated goodness — which the Lord so gladly imparts to those who will lay down their natural loves, give up their meritorious excellences, and come to Him in poverty of spirit to receive it.

It is the love which makes His own life and which causes the Holy City that comes down from Him to be a city of "pure gold." And wherever gold is used in the Word it describes the presence and the going forth of this love.

We find the golden reed, then, in the letter of Divine truth, when that letter is filled with the love of Him who speaks it. It is the golden letter of the Word, in every utterance of which the goodness and mercy of the Lord beam warmly forth. Hence it is no mere external standard of measurement; in it the truth and the good — the letter and the spirit of the Word — are united as the body and soul of man are united. Therefore the golden reed affords a complete and perfect standard of measurement, capable of testing not only the outward conduct but the inward quality of the life.

Applying the golden reed to the Holy City, New Jerusalem, it is found that "the city lieth foursquare, and the length is as large as the breadth." As the city represents the church as an organized body of doctrine — a complete and orderly system of Divine truth — to measure the city is to estimate the scope and quality of the truths of the church, and the character of the life formed under their influence. It is to see the church in living form as embodied in the man of the church, and to examine and test the quality of the living form thus brought to our view.

This can be accomplished by the application of no other standard but the golden reed. For in this standard we have neither truth alone nor good alone, but truth and good united; therefore we can measure both the head and the heart — both the outward life and the inward life — and discern how perfectly the church meets and provides for both.

We first see the city as foursquare — having length and breadth which are equal. The measure of length has respect to what is good, and the measure of breadth to what is true. That these significations are not arbitrary but have their ground in the very constitution of the interior life, a little consideration will plainly reveal. We intuitively call the line length which stretches away in front of us. And we inwardly front, or look toward, that which we deem the highest good.

The end upon which the eye is fixed, and toward which we earnestly press, is to us the good of life; and that which gives breadth to our efforts, which supports us on the right hand and the left, which reveals to us the effective way of attaining the end before us, that is the truth. The same rational correspondence appears with yet greater distinctness, if we transfer the scene of our observations to the heavenly world. There we find the angels always looking toward the Lord. He is their Supreme Good. They have Him always before the face. And where they see Him as an ever-rising sun is, in that world, the East; therefore, with them the line from east to west is length, and that from south to north is breadth. Hence the Word, which is written from a spiritual and heavenly point of view, always refers to the East as the direction of the Supreme Good, as the point from which the glory of the Lord proceeds.

That the city was foursquare — its length and its breadth equal — shows us that in the doctrines of the New Church, and in the life built up upon those doctrines, good and truth hold an equal place. There is no more length than breadth, or breadth than length. The doctrines of the church, if faithfully applied to the life, produce a perfectly symmetrical character. Love and wisdom, good and truth, are found therein in equal proportions.

Even in our more common speech, the symmetry of character which comes of an equal possession of good and truth is recognized and finds expression in terms which seem to be modelled on the symbolic description before us.

Thus, one who is as good as his word, who is in the uniform endeavor to do as he says — to make his life square with his faith — is termed a square man. Just transactions in which there is an equal consideration of the good and the true, are described in the more common every-day speech of men as "square dealing."

The measure of the city was twelve thousand furlongs. The furlong, as a measure of distance travelled, suggests the idea of progression in life. Twelve thousand as a combination of twelve and a multiple of ten has the significance of

both of those numbers. The twelve apostles taught all the principles of good and truth, and that number describes and represents those principles. The Ten Commandments set forth all the elements of a good life brought down into practice, and the number ten and its multiples describe such practical living. Therefore the twelve thousand furlongs, which were the measure of the city, indicate the completeness of the principles and the practice which the church inculcates, and the steadily progressive character of the life formed under its influence.

But the city has not only length and breadth, but height. "The length, and the breadth, and the height of it are equal." Height is the measure upwards, and upwards is toward the Lord who is called "the Most High."

The heavenly character must have more than length and breadth, it must rise upward also. Without height it is superficial and unreal. There may be present good and truth which look to the earth, and cling to the earth. There may be perfectly square dealing that has no heavenly motive in it — which regards self and not the Lord.

But a true spiritual character is a solid character. It stretches upward as well as outward. It looks to the Lord and acknowledges Him in every feature and plane of the life. And the acknowledgment of the Lord is exactly coincident with the truth received and the good realized.

Such a character possesses depth and solidity. It opens upward to the Lord, even as it opens outward to men. It rises toward the heavens to just the degree that it extends itself upon the earth, and it extends itself upon the earth to just the degree that it rises toward the heavens. "The length, and the breadth, and the height of it are equal."

In addition to the measures of the city we have the dimensions of the wall also. "And he measured the wall thereof, a hundred and forty and four cubits, the measure of a man, that is, of an angel." "The wall of the city is its external — that which is seen by those without, who can see little else of it." In the system of truth which the city represents, the wall comprises the truths drawn from the literal sense of the

Word, especially the truths which regulate the external quality and conduct of the man of the church. Hence the measure of the wall of the city is the measure of his active life — his life in the world and before the world. For this reason, we may presume, the measure is given in cubits, because the cubit is the length of the active part of the arm — that is, the arm from the elbow to the tip of the middle finger. This, as the especial instrument of man's active life, is a representative of it. The measure was one hundred and forty-four cubits. One hundred and forty-four, as the square of twelve, has a like significance with it, only intensifying its meaning.

The measure of the wall would imply, therefore, that all the principles of good and truth which enter into the life are to come out and make themselves manifest in the activities. The man of the church is to be such, not only in heart and intellect, but in conduct also. The strength and beauty of the city is to be apparent even in its walls. They are to be great and high, and to reflect the light that shines in them. It is not enough to mean well. It is not enough to cultivate the affections and the intellect in the light of the heavenly truths revealed to us, but the external life is to be cultivated also. The conduct of the life in all its least and greatest features is to be brought under the influence of the truths that descend from heaven.

And this is to be done not for appearance sake, but because thus, and only thus, can the man of the church attain to his full heavenly stature. The measure of the wall was the measure of the man, that is, of an angel. The angel is a perfect man. His outward conduct, yea his very dress and surroundings, reveal the spirit that reigns within him. And the doctrines that descend from heaven are only fully received and ultimated when they have formed a character that is perfect and beautiful in its appearance as in its quality. A character which, when tested by the golden reed, will reveal "the measure of a man, that is, of an angel."

Only the golden reed can measure the heavenly character thus revealed to our view, because that standard is a reflection of the Divine character. The Lord's character is per-

fect. He is the perfect Man. Perfect in love, perfect in wisdom, perfect in the manifestation of His love and wisdom in the daily Providence that watches over us and provides for us. With Him, the Church is indeed a holy city, present in all its perfections. Hence — in His Humanity — it is revealed in its full proportions. The length, and the breadth, and the depth of it are equal. Depth is but another form of height. Man's love and wisdom, received from the Lord, must open upward toward Him. The Lord's love and wisdom reaching out to men must open downward toward them.

And this perfect, symmetrical character of the Lord is the only true standard for the measurement of human character. The holy city descends "out of heaven from God, having the glory of God." The Lord's command is "Be ye perfect, even as your Father in heaven is perfect." (MATT. v. 48). And in giving this command He but enjoins upon us to use the golden reed in all our estimates of life. How would the Lord feel in our place? What would be His thoughts amid like surroundings? What would He do under similar conditions? It is thus that we are to use the golden reed. The golden reed is but a genuine golden rule. We can not be perfect in the same degree as the Lord is perfect, for He is infinite while we are finite. But we may be perfect in our degree, as He is perfect in His. For the holy city which comes down out of heaven from God, now seeks to make its abode with men. It would find a home in every soul that will receive it. And as far as it is affectionately and intelligently received, it will form with the recipient a solid and symmetrical spiritual character — a character which, tested by the golden reed, shall be seen to have "the measure of a man, that is, of an angel."

Yarmouth Port, Mass. WILLIAM H. MAYHEW.

THOUGHTS ABOUT PUBLIC PRAYER.

THERE are some subjects connected with pulpit and parish work which have not as yet received final settlement among us, in regard to which no one should aspire in this generation to offer final judgment, and which are nevertheless so frequently brought to mind that some discussion of them from time to time is likely to be useful.

One of these subjects is public prayer, and it is a very important one. There are few of our working ministers who have not had the question arise to them as to the form and substance of the prayer to be offered on this or that occasion, and, unless all have found an answer to the question, they will be willing to read a few pages on the subject.

In the first place, let the statement be made that those who are in the habit of using only the Lord's Prayer on all occasions, are not bound to do so by any formal rule, and do not feel in the least constrained to this use by any rule expressed or implied. They are acting simply upon what they are inwardly moved to do.

Again, those who use in public worship printed prayers which they or others have composed or have gathered from the Holy Word, are acting in the same freedom. And the same is true of those who use, to any degree, extemporaneous prayer.

Whatever, then, shall be the course approved of in the future, there will be no rules to change, but the matter will proceed, as it should, by a free development.

Looking at prayer from this ground, we find that we have full freedom to ask what is useful, that the question is not at all embarrassed by any enactments or decisions, and let us hope that it never will be so embarrassed.

To the simple question what is useful here, answers have so far been given tentatively, and have varied all the way from the exclusive use of the Lord's Prayer (in some cases read rather than spoken), to a full, extemporaneous outpour-

ing of the prayerful spirit. A New-Church minister has received an invitation to act as chaplain of the day at an educational Commencement, has candidly explained his exclusive use of the Lord's Prayer, and has seen the invitation withdrawn. Another, a member of an educational board, the sessions of which were opened with prayer, has privately requested the President never to call upon him.

These are extreme but true instances. On the other hand, it is probably true that some of our ministers have laid themselves open to the objection that they have, under the semblance of prayer, expounded doctrine, and even attacked falsity.

The last extreme, namely the use of prayer after the manner of argument or exhortation, is open to the gravest objection, though few would object to a prayer of several minutes in length, if it held to the level and breathed the spirit of true supplication. The Scriptures give us in the Psalms prayers of varied length, an example of very long prayer — that of the dedication of the Temple — and several examples of those of moderate length, such as those of Daniel (fifteen verses of chap. ix.), and Hannah (ten verses of 1 Sam. chap. ii.), and of our Lord (twenty-six verses of John xvii.); and there are statements of the fact of prayer in regard to Abraham (Gen. xx. 17), Moses (Num. xi. 2, and elsewhere), Samuel (1 Sam. viii. 6), Elisha (2 Kings iv. 33), Hezekiah (Ibid. xix. 15), Jeremiah (xxxii. 16), Jonah (ii. 1), and the Apostles. Our Lord's earthly life was full of "prayer and fasting." He prayed for Peter (Luke xxii. 32), He spent the whole night in prayer before choosing the disciples (Luke vi. 12), He prayed in Gethsemane and on the cross.

Moreover, in giving to the disciples a prayer of inexhaustible depth and of a width as broad as Christian experience will ever extend, He used an expression, "pray thus," which is by many regarded as indicating the spirit rather than the words of true prayer.

It is interesting also to note that, while Swedenborg was a prayerful man, and gives very full testimony to the efficacy which he found from experience to be in the Lord's Prayer —

witness his frequent statements of what was taught him while he repeated or read that prayer — yet he gives (A. E. 1148) the words of a prayer to be used in shunning evil, and tells of a probably extemporaneous prayer in heaven (T. C. R. 751).

All this would lead the mind to believe that when either publicly or privately it was moved to utter the supplications of a devout spirit, it might do so with benefit and propriety, and might enlarge the prayerful exercise continuing during less than a minute, if the Lord's Prayer alone is repeated, by suitable introductory supplications.

Here, however, the subject divides between regular and occasional services. As to regular services, there is a growing opposition and valid objection to lengthy extemporaneous prayer, because the congregation, unless the minister speaks very slowly indeed, cannot enter into his thought and appropriate it; and there seems to be in all quarters a leaning towards the use, in regular services, of prayers so far known to the congregation that it does not listen, but actually joins mentally in the supplication. A prayer subjoined to the sermon, as was done in the case among the angels, described in T. C. R. 751, is not to be objected to on this ground, because the minds of the people are prepared by means of the sermon to join in the prayer.

In occasional services the case is different, because the special subject of the prayer is also the special thought of all present. At such services especially as are held in private houses, extemporaneous prayer may seem usefully to lead up to the use of the Lord's Prayer.

But such praying with us must take a different course from what it takes elsewhere. No one can listen to an ordinary prayer in other churches without being pained by the conversational tone and assured manner of the supplicant. The remedy for this is to be truly a suppliant; to use Scriptural expressions more; to draw from the words of the Psalms; to feel the presence of the Lord; not to introduce personal or private matters; and not to continue beyond the utterance of the actual feelings of the heart.

One thought more. There is no such thing as a natural gift of prayer. There will be, there can be no suitable prayer without the preparation which comes of careful thought. One should seek to improve in public supplication as in preaching, though by different means. The fact that one does not easily utter such prayer is no ground for refraining from the effort to attain to its utterance. One's self-consciousness and pain at first do not excuse him, for they go with all beginnings, and no man's mind will utter itself in any way without care on his part. An ability to offer uplifting prayer publicly is to be gradually acquired, and he who does so with benefit to those present and to himself has come to it by forming the habit.

All the considerations which may lead our clergy to cultivate the habit of prayer in human words on suitable occasions, do not and cannot affect the standing of the Lord's Prayer, which should be and will be in constant use by us, the immeasurable contents of which should be frequently explained to our congregations, and the expansion of which by a clergyman, in a certain public prayer, led the former President of our Convention to say that such prayer, he believed, would be a help to our own congregations.

Cambridge, Mass. THEODORE F. WRIGHT.

A PRAYER.

Higher, purer,
Deeper, surer,
Be my thought, O Christ, of Thee!
Break the narrow bonds that limit
All my earth-born, sin-bound spirit
To the breadth of Thy divine!
Not my thought, but Thy creation,
Be the image purely Thine;
Deep within my spirit's shrine
Make the secret revelation;
Reproduce Thy life in mine.

Truer, clearer,
Lovelier, dearer,
Be my thought, O Christ, of Thee!
Not my earthly, crude conception,
But the holy, true reception,
Of Thy Spirit's teaching high!
May He heighten, clear, enlighten,
Every thought intensify!
So Thy lovely image brighten,
Till I Thee transfigured see!
Oh, reveal Thy life in me!

— *Mrs. M. E. Gates, in S. S. Times.*

WHY YOUNG PEOPLE SOW WILD OATS.

THE subject of our paper is, "Why young people are naturally inclined to be irreligious, and to sow wild oats." Probably the first question asked by a good many will be, "Is your notion true? Are young men and women inclined to be more irreligious than children or than persons past middle life? The life of our churches is generally thought, and rightly so thought, to be in its young people. The societies for Christian Endeavor are formed principally of them, as are also our Young Men's Christian Associations. Is not your statement a libel upon them? Do not we often see intense selfishness in children, and are there not many hardened criminals who have passed the meridian of life?"

Yes, of course. But still it is true that the period in a man's life when he is the most apt to be irreligious and to do wrong deeds is during the first few years after entering into early manhood. Statistics prove this to be a fact. According to the United States criminal census of June 1, 1880, there were 70,077 inmates in our penal institutions, including 11,468 juveniles in reformatory institutions. Of the remaining 58,609 adult criminals the report says: "Very nearly one half of them have passed their twentieth birthday, but are still under the age of thirty years."

It is frequently stated in the secular papers that nine-tenths of our young men do not attend church. While this may be an exaggeration, and also largely owing to the churches themselves, and the theology which they teach, still if you glance over any church of a Sunday morning you will be convinced that there are comparatively few young people there. As a rule young men and women leave Sunday school about the time they are sixteen years old, and very often drop out from both church and Sunday school. While, on the other hand, if you go out to our parks of a Sunday you will find them in great numbers, the young men playing ball, and in other ways showing an utter disregard for all religious things. Among our young people who are educated, there are also many who pride themselves upon being agnostics.

Now this is not a pleasant picture to contemplate, but if it is true it ought to be boldly faced and the reason why it is so found out and the evil intelligently met. Not that necessarily all these young people remain irreligious during their entire lives, for we believe that when the actual experiences of life come upon them, and the cares of life press upon them, many will learn to look to the Lord and come into a better state. They get through sowing their wild oats and settle down into sober, substantial men and women. Yet everybody knows that it is a dangerous period to a young man when he first comes out from under the authority of his parents into personal freedom, and begins to think and act for himself.

Does not this very fact, that there is a period when he does begin to think and act for himself, give us the key to the problem? Let us go back to the beginning and trace the matter up step by step. What is the condition of the human mind at birth? It is a blank. A child knows nothing at first, but gradually through its five senses it commences to rub against the outer world, and by this means its internal spiritual mind is slowly aroused to activity and developed. Not only the intellect but the affections also are brought into play. Now there is one fact which is very noticeable, and that is that there is something very sweet and tender about an infant. What causes this? We in the New Church reply

that men as to their souls are in contact with the spiritual world, and that the angels of infants ever behold the face of the Father in heaven (MATT. xviii. 10), and that the affections of the little babe are of such a nature that it readily receives the love and delight of the celestial angels, so that the child is radiant with the innocence and spirit of heaven. There is nothing in the child as yet to antagonize this heavenly life. But we also know that latent in the child's nature are inherited tendencies to selfishness and many evils, and that very shortly these begin to manifest themselves, but at first still mingled with much innocence. But as the baby develops into a boy these inherited proclivities begin to show themselves in his nature and so change the child that it repels the influence of heaven, and this heavenly sphere of innocence and delight gradually passes away. Some one has very wittily stated this fact by saying that as the boy's legs grow longer his wings grow shorter.

But still there is a good deal of heaven with the child yet, especially if its parents are religious people and properly lead and teach it. The boy now comes out more into his hereditary evils and frequently does things which in an adult would be of a very serious nature — tells lies, takes things which do not belong to him, and does many other bad things; but to a New-Church parent this is not looked upon as a very serious trouble, for they know that the child has not reached an age to really appropriate these evils to itself, and that at this age it is like an instrument which is being played upon by others, for it is simply living out its inborn propensities and inclinations. The child also almost always has many good traits mixed up with its evil ones. While it is true it is not in contact with the celestial heavens, it is with the spiritual heavens, and frequently shows a strongly religious nature. This should be cultivated and its evils sharply repressed. But neither should its good traits be thought too much of as determining the real character of the child, for in fact it has no real character as yet; it has not reached years of rationality nor come into its own estate. If the child proves to be criminal at this age, we do not send it to prison but to a reformatory.

We would state here that the contact of the celestial and spiritual heavens with the child is external, and is not from any conscious effort to bring it about on the part of the child. And we would also state what is a very evident fact, that it is not so much the reasoning portion of the child's mind which is developed in these early years, but principally the memory and power of imitating others. The child is under authority and properly so, and should be compelled to do what is right and not to do what is wrong. But in the course of time, as the years go by, a radical change takes place, and instead of a child we have a man before us. Direct questions are put to the teachers and parents and it is seen that the child is beginning to think for itself. And a still more profound change at the same time is observed, and that is that the young man begins to act for himself. There is an antagonism to all authority and a desire to come into freedom; and not only a desire but a demand, and an actual taking of the reins into his own hands.

And now for the first time the young man really begins to be himself. And what kind of an inheritance is it that he comes into? The answer to this question explains why it is that a young man or woman is more apt to be irreligious during the first few years of his or her adult life than at any other time, and why it is the especially critical period of their whole eternal existence. If they came into a good inheritance we would expect grand things of them, but if they come into an evil inheritance, then if they become good men and women it will be in spite of their natural inclinations and only after a long fight; and we would naturally expect to see at the beginning of this course the baneful influence of their inheritance. We have already seen that various evils have shown themselves in their earlier life, for which we have not held them strictly responsible, but now having come into an age of rational thought and self-determining acts, we do hold them responsible, and God holds them responsible. They are now to build up their own characters, and whatever they confirm to themselves in their thoughts, affections, and

acts becomes their own to eternity, and determines what they shall be to eternity.

From inheritance they are naturally inclined to go wrong at this period, and we should expect them to go wrong. We should expect to see more or less wild oats in every young man's life at this early period, and if he does not manifest inborn cussedness in one way, then we should expect to notice it in some other way.

But there will be a difference between those who choose heaven and those who choose hell. Those who are to go to heaven will see and acknowledge their evils or tendencies to evil, and will refuse to confirm themselves in them, and will look to the Lord and begin to combat against them; while those who are to go to hell will accept their evils, and not only readily do them but excuse themselves in doing them, and even deny that they are evils, thus confirming themselves in them, and taking them upon themselves as their own. They thereby conjoin themselves with devils and become devils in their own natures. Those who look to the Lord may expect a long hard struggle before them, for from the very nature of their inheritance they will naturally run into various evils; but as long as they do not excuse them, they do not really take them into their characters and so are not very much injured by them. In time, as they grow in grace and in a life of regeneration, their affections, and thus their characters, will change and they will gradually begin to come into harmony with heaven; first with the lowest heaven, then with the spiritual heaven, and ultimately with the celestial heaven; but this time the conjunction will be internal and intentional. The infant was only adjoined to the heavens, but the Christian is conjoined; there is an actual intentional union; the man confirms good in his heart instead of evil. Starting from an association with the celestial heavens in his infancy, he had descended thence as he advanced towards adult life, even into contact with the hells; but now he ascends again, until ultimately there is developed the same love, delight, and innocence interiorly in his affections and life that were so manifest exteriorly in the infant; and thus his character, one

which is truly his own, which with the Lord's help he has formed within himself and intentionally accepted, is created, and he is prepared for heaven.

And so we see why early adult life is such a critical period, and why we should so earnestly urge our young people to look to the Lord and learn to live a religious life.

Indianapolis, Ind. H. H. GRANT.

THE REVISED VERSION OF THE OLD TESTAMENT.

IN our examination of the Revised Version we have been pleased with the care and reverence shown for the original, and we are glad to be able to report that in the Old Testament about nineteen out of every twenty changes are an improvement. The numerous marginal readings also are very generally an improvement with respect to fidelity in translation and ought in most instances to be embodied in the text. The same may be said of the amendments proposed by "The American Old-Testament Revision Company." The Revised Version would not, however, even with these additions, be accurate enough to develop from it the Internal Sense, nor to serve as a perfect foundation for the Word in the heavens to rest upon; nevertheless a great amount of useful preparatory work has been done, and the additional changes necessary would hardly be more numerous than those already made and suggested.

We would state in addition that the changes made in the Revised Version in very few cases, that is, only about three cases out of a hundred, make any change in the general meaning of the respective passages, but are mostly verbal changes made either for the purpose of bringing the translation nearer to the original Hebrew, or to preserve something more of uniformity in the translation of certain Hebrew words. This is, as we take it, eminently praiseworthy and essential to any translation from which we would desire to derive the Internal Sense; and when we consider that every word of the original is holy and inspired, having been spoken by the Angel of the

Lord, no care to attain exactness and correctness can be considered as ill-advised or unimportant.

Since general statements are necessarily obscure, it will be better to take a few chapters of the Revised Version, show what work has been done, and what work still remains to be done. For this purpose we shall select the first chapter of Genesis and the first two Psalms.

GENESIS I.

In the opening chapter of Scripture the Revised Version has made forty-one changes of greater or less importance. Several of these changes are repeated, showing a systematic application of a certain principle. We shall discuss each of these changes only once, enumerating at the same time how often this change has been applied in the chapter. When the changes are thus classified, we find only fifteen changes which it is necessary to consider.

1. The first change made is in verse 2, where instead of "without form" we have "waste." The Hebrew word so rendered is *to'hoo*. To see the appropriateness of this change we will consider how the same word is rendered elsewhere. We find it rendered "waste" in five other passages, that is, in DEUT. xxxii. 10; JOB vi. 8; PS. cvii. 40; ISA. xlv. 18; JER. iv. 23. In other passages we find this same word variously rendered, as "wilderness," "empty space," "nought," "thing of nought," "vanity," "vain." Thus the Revised Version gives eight different translations to this one word, while the authorized version has nine different translations. We do not therefore find much progress made in the translation of this word. In the Writings this word is generally rendered "empty," *inane* or *inanitas* (A. C. 402, 1736, 2851 twice, 3901, 5044, 6353, 9408; A. E. 223, 294, 304, 419, 587, 652, 695, 730; A. R. 194; T. C. R. 575; in all eighteen times). We find it translated *vacuus* or *vacuitas*, "void" (A. C. 17, 4744 twice; A. E. 294; in all four times), and *vanitas*, "vanity," in the translation of ISA. xliv. 9 (as cited in A. C. 8869, 8941, 9424, 10406; A. E. 587; in all 5 times).

2. A change frequently recurring in this chapter is: "And

the evening and the morning were the . . . day." The Revised Version has in all these cases gone back to the Hebrew and translated: "And there was evening" "and there was morning." This accounts for twelve changes. There can be no doubt as to the fitness of this change.

3. The next change is from "the first day" to "one day," and is a literal rendering of the Hebrew, and as such by all means to be preferred.

4. We find four times the definite article "the" of the Authorized Version changed into the indefinite article "a," namely in the phrases "the second day," "the third day," etc., which are changed into "*a* second day," "*a* third day," etc. This change is made in order that the translation may be as near as possible to the original. It will be noticed that in verse 31 we have "*the* sixth day" in the Revised Version, and this is because the article is used in the Hebrew of that verse. We may not be able to see much if any difference in this case between the use of the definite and of the indefinite article, but it is manifest that the Lord has in the original omitted it in some cases and given it in another. The rule followed by the revisers in this case would seem to be a safe one for all cases: "Thus saith the Lord."

5. In verse 11 we have "put forth grass" instead of "bring forth grass." This change was no doubt made to discriminate between the translation of the verb *dasha'* in verse 11, and the verb *yatsa'* in verse 12. This endeavor to distinguish different Hebrew roots by different English terms is manifestly a move in the right direction.

6. The same may be said of the change in verse 11, from "yielding fruit" to "bearing fruit." This is done to indicate that different Hebrew verbs are used in the original in the phrases "yielding seed" and "bearing fruit;" the former being expressed by the root *zara'* and the latter by the term *asah'*. Whether in these two cases the best English words have been chosen to express the meaning of these roots may be doubtful, but the endeavor to differentiate where the Lord has made a distinction in the original, is no doubt a correct principle.

7. There are three cases where the definite article is omitted in agreement with the Hebrew. These cases are in verse 11, "herb yielding seed and fruit tree bearing fruit." In verse 12, the Authorized Version had already omitted the article before "herb," but not before "tree." A stricter following of the Hebrew, in these cases, does not seem to detract in any way from good style in the Revised Version.

8. The next change is the substitution of "its" for "his," in such phrases as "fruit-tree bearing fruit after *its* kind." This is simply the correction of a form that has become antiquated. This accounts for eight changes.

9. Another change in verse 11 slightly modifies the meaning. This is the change from "whose seed is in itself" to "wherein is the seed thereof." In the Authorized Version, it might appear as if the seed was in the fruit tree, while the Revised Version more plainly teaches that the seed is in the fruit. This is the meaning more naturally attaching to the Hebrew, and is also the rendering given by Swedenborg.

10. In three cases, the definite article is introduced in agreement with the Hebrew. These cases are: verse 16, "And God made *the* two great lights"; verse 21, "God created *the* great sea-monsters," and verse 25, "and *the* cattle."

11. In verse 12, the "and" which is inserted in the Authorized Version before "herb yielding seed," without any equivalent in the Hebrew, is omitted by the revisers.

12. In verse 20, the Revised Version with the Hebrew reads: "Let fowl fly above the earth" instead of "and fowl that may fly above the earth."

13. In verse 21 "great whales" are changed into "great sea-monsters." The Hebrew word is *tannïn*. This word is variously rendered in the Authorized Version: twice with "whales," once with "sea-monsters," three times with "serpents," and eight times with "dragons." The Revised Version has also four renderings: "sea-monsters" two times, "serpent" four times, "dragon" seven times, and "jackal" once. Swedenborg translates this term indifferently with "sea-monster," *cetus*, and "whale," *balaena*; in Exodus, he agrees with the other translators in rendering it with "ser-

pents," only he qualifies this translation as "water-serpents," and in two passages he translates it with "dragons."

There seems to be a general agreement among translators that different animals are designated by this term in different books of the Bible. All translators are agreed that in the present passage it signifies "whales" or "sea-monsters," while all translators are again agreed that when the staff of Moses was turned into a *tannïn*, this term does not signify a "whale," but a "serpent." In Deuteronomy, again, all translators agree to translate this very same term as "dragon" in the passage, "Their wine is the poison of dragons." It is manifest that the whale has no poison, and the water-serpent designated by *tannïn* is not, so far as the passages where the word occurs in that sense, a venomous serpent. It may be remarked, in addition, that Swedenborg translates *tannïn* eleven times with "whale," eleven times with "sea-monster," ten times with "dragon," and three times with "water-serpent." Besides these passages there are two passages in Ezekiel where the cognate word *tannïm* is used for "whale"; these two passages are translated thirteen times in the Writings — six times with "sea-monster" and seven times with "whale." It is noteworthy that in one case (A. E. 654) Swedenborg renders this term as "dragon (or sea-monster)," which would show that there was either a doubt in his mind as to the meaning, or that he considers the dragon or winged serpent as originating or dwelling in the sea.

14. In verse 27, the revisers with the Hebrew read, "*And* God created man" for "*So* God created man."

15. In verse 29, the revisers have "herb *yielding* seed" for "herb *bearing* seed," thus rendering the translation of *zara'* in verses 11, 12, and 29 uniform.

From this review of the forty-one changes introduced by the revisers in this chapter, it will be seen that they are of a nature which would be generally sanctioned by Hebrew scholars. The only case in which we would dissent from their conclusion would be the change in verse 2 from "without form" to "waste." The revisers were quite correct in dissenting from the translation "without form," for this is not supported

by scholars; but the word "waste," which they substituted, is not satisfactory. The internal sense here requires "empty" or "void," and this sense is quite in keeping with the usual force of this word.

But, after accepting all the emendations made by the revisers and in the margin, the translation is still far from being satisfactory to the New-Church scholar. A deeper acknowledgment with the revisers that every word and syllable of the Hebrew text was uttered by Jehovah through His angel, and is therefore Divine, would have called for many more changes than have been sanctioned in their revision. Leaving out the less important changes of number, of the article, and of prepositions, some of the more important changes still required to secure a full and accurate basis for the internal sense would seem to be the following: —

1. "The earth was empty" for "the earth was waste." Verse 2.
2. "Expanse" for "firmament," nine times.
3. "Cause to sprout forth" for "put forth." Verse 11.
4. "Tender herb" for "grass." Verses 11 and 12.
5. "Cause to creep forth" for "bring forth abundantly," twice in verse 21.
6. "Creeping thing" for "moving creature." Verse 20.
7. "Soul" for "creature." Verses 21 and 24.
8. "Living soul" for "that hath life." Verse 20.
9. "Living soul" for "life." Verse 30.
10. "The faces of the expanse" for "the open firmament." Verse 20.
11. "Crawleth" for "moveth," verses 21 and 28. There are two terms in Hebrew which signify to creep or crawl, namely, *rahmas'* and *shahrats'*; since these terms are used together they must be distinguished in the translation. Swedenborg distinguishes them by *reptare* and *prorepere*.
12. "Beast" for "cattle," whenever we have *behchmah'*, as in verses 24, 25, and 26.
13. "Heavens" for "air." Verses 26, 28, and 30.
14. "The crawling thing" for "the creeping thing," wherever we have *reh'mes'* in the original, as in verses 24, 25, and 26.

15. "Crawleth" for "creepeth," verses 26 and 30, where the root *rahmas'* occurs.

16. "Fill" for "replenish." Verse 28.

17. "Wild animal" for "beast" as the translation for *chayah'*, in verses 24, 25, and 30, where Swedenborg has *fera*.

18. "Food" for "meat." Verses 29 and 30.

This would make forty changes of greater or less importance, all of which are necessary for the sake of the internal sense, or advisable for the sake of uniformity in translation, or for preserving distinctions which the Lord has made in the original Hebrew. We see, therefore, that while a New-Church revision would accept nearly all of the revised and the marginal readings, it would make as many more changes, and the changes made by a revision in the spirit of the New Church would be generally of far greater use and importance than those which have been made in the Revised Version.

PSALMS I AND II.

In these two Psalms there are seventeen changes, but, since some of these occur repeatedly, the changes that we need to consider are but twelve.

1. The first change is that of "ungodly" into "wicked." The Hebrew term is *rahsha'*, signifying one who sins knowingly. Out of two hundred and sixty-one times that this word occurs in the Bible, it is rendered in the Authorized Version two hundred and fifty times with "wicked," eight times "ungodly," once "he that did wrong," once "guilty," and once it is rendered "condemned." The Revised Version changes the eight passages where we have "ungodly" into "wicked," making the translation so far uniform. Swedenborg has translated it in the book of Exodus with *improbus*, "wicked," and has explained the term as signifying the malignant (A. C. 9249, 9264); or those who cherish malice (A. C. 7590); also those within the church, who are not in the truth of faith but in heresy (A. C. 6765). Where Swedenborg has quoted from the Word elsewhere he has generally followed Schmidtius in translating it *impius*, that is, impious

or ungodly. In one of the many passages we have examined he has translated it *malus*, evil. (A. C. 2709.) In the two passages in Genesis where *rahsha* occurs, Swedenborg also agrees with Schmidtius in rendering it *impius* (A. C. 2250, 2256); and he there explains the term as designating one who is opposed to good, thus an evil man. (A. C. 2250.)

2. The next change is one somewhat affecting the sense; it is the change in verse 3, from "rivers of water" to "streams of water." The term here used, *peh'leg*, is not the usual word for river, but the root is akin to a verbal root signifying to *divide*, and it more probably applies to irrigating canals which are derived from the river, and successively divided and subdivided. The Authorized Version translates it with "river" in nine out of the ten times it occurs; in the tenth passage it is rendered "stream." It is the well-known passage in the Psalm: "There is a river, the streams whereof shall make glad the city of God." Here river is expressed by the usual Hebrew word *nahar'*, but stream by *peh'leg*, as in our text. In the Writings *peh'leg* is never translated by *fluvius* or *flumen*, the Latin word for river, but always by *rivus*, which signifies a small stream of water, a brook. Thence it also follows that the passages in the Word: "Rivers of waters run down mine eyes" (Ps. cxix. 136), and "Mine eyes run down with rivers of water," have been largely exaggerated in the translation, for the term used in both these passages is not *nahar'*, river, but *peh'leg*, stream; and, when rightly rendered, tears are nowhere in the Word compared to a river. The Revised Version has done well in substituting "streams" for "rivers" in this passage, but it has not done well in retaining "rivers" in seven other passages.

3. The next change is "its" for the antiquated "his," referring to inanimate things. This occurs twice in Ps. i. 3.

4. The next change is "his leaf" to "whose leaf." The reasons for this change are not manifest, as the Authorized Version is nearer to the Hebrew, which literally translated is: "And his leaf" or "and its leaf."

5. The same criticism will apply to the change from "will not wither" to "doth not wither." The Hebrew verb is in

the future, and the Authorized Version is nearer to the original.

6. The first change in the second Psalm is from "heathen" to "nations," verses 2 and 8. We may say that the revisers have accepted "nations" as the regular translation for *goyim'*; for out of the five hundred and thirty-six times that this word occurs in Scripture, they have rendered it with "nations" five hundred and one times, with "heathen" twenty-six times, with "Gentiles" seven times, and with "people" only two times; while the Authorized Version has "nations" only three hundred and eighty-three times, "heathen" one hundred and twenty-four times, "Gentiles" nineteen times, and "people" ten times. The progress has been in the right direction, but there is hardly any visible reason why the reform should not have been made a thorough-going one, and it was probably only owing to the rigid conservatism of a majority of the committee that this was not done.

7. The next change is with the Hebrew from "people" to "peoples." This change is of some importance, for it distinctly varies the meaning.

8. Another change is in verse 7: "I will tell of the decree," instead of "I will declare the decree." The change is an improvement, for the root of the verb *saphar'*, signifies to *number* or *tell*, and is so very frequently rendered. The Revised Version gives ten different renderings for this verb, namely: to number, count, tell, reckon, declare, account, shew forth, commune, speak, and talk. The Revised Version makes no improvement in this confusion, as it makes use of all these terms; the only improvement is that it uses more frequently the simple term "tell" for other less literal renderings. This will appear from the following synopsis: The Authorized Version translates *saphar'* forty-one times with "tell," twenty-three times with to "number," five times to "count," once to "reckon"; then to "declare" twenty-four times, to "shew forth" twice, to "speak" twice, to "commune" once, to "talk" once, to "show" once, to "account" once. The Revised Version has to "tell" forty-eight times,

to "number" twenty-three times, to "count" four times, to "reckon" once, to "declare" nineteen times, to "shew forth" three times, to "speak" twice, to "commune" once, and it introduces two new renderings: to "recount" twice, and to "set forth" twice. It is probable that the sense would be equally well rendered in English by the two verbs to "tell" and to "number," perhaps with the addition of to "talk."

9. In verse 8 we have the change from "I shall" to "I will." The reason of this change is that in the Hebrew we have not the simple future, but there is appended to the future the ending *ah*, which indicates will or desire.

10. In verse 12 we find changes that modify the meaning, that is, the substitution of "perish *in* the way" for the former rendering "perish *from* the way." There is no preposition used in the Hebrew, but the meaning given in the Revised Version is more natural, and is also the one given in the Writings, where the passage is translated. (A. C. 2015, 3574, 9309; A. R. 340.)

11. The next change is "for His wrath" instead of "when His wrath." The conjunction *ki* has generally the meaning "that" or "for;" any other meaning is unusual. The return to the primary meaning of the word is praiseworthy and also in agreement with the rendering given by Swedenborg.

12. More important is the change from "His wrath is kindled but a little" to "His wrath will soon be kindled." This is the natural and usual rendering of the Hebrew words used, and is also the one found in the Writings. (A. C. 3574, 9143, 9309; A. R. 340.)

After accepting the improvements made by the revisers in their version, there are still a number of important changes which are called for by a strict adherence to the Word as given in the Hebrew, and by the rule that we ought to distinguish in the translation what the Lord has distinguished in the original, and keep together what he puts together. We subjoin a few of these:

1. The first change is in the word "blessed." The Hebrew word *ashreh'* is given in the margin as "happy," and

this its true rendering. Swedenborg renders it by *beatus*. The Hebrew for "blessed" is *baruch'*, and this word is translated with "blessed" in the Authorized and Revised Versions wherever it occurs, that is, seventy times, and is regularly translated in the Writings with *benedictus*, "blessed." The word *ashreh'* occurs forty-five times, being correctly rendered in the Authorized Version eighteen times as "happy," but in twenty-seven cases it is confounded with *baruch'* by being rendered "blessed."

2. Another change is in verse 6 where "just" should be read for "righteous." "Righteous" from its derivation *rectus* is a spiritual term, but the Hebrew *tsadik'* is a celestial term, referring to good or love.

3. In the second Psalm the expression "My holy hill of Zion" ought to be "Zion, the mountain of my holiness." The term *har* is always translated in the Writings with mountain, and is a celestial term signifying love to the Lord, but "hill" is a spiritual term signifying love to the neighbor. This is indeed seen from the Authorized Version itself, which has correctly rendered it five hundred and twenty-one times with "mountain," and only fifty-nine times with "hill." The Revised Version has corrected thirty out of the fifty-nine mistranslations of *har*, but retains twenty-nine, and in a number of cases it has even spoiled the correct renderings of the Authorized Version by changing "mount" into "hill;" nevertheless there is also in this word a progress toward a settled and uniform rendering.

We might continue in our examination, but the result would not prove on the whole much different from what we have deduced from the examples chosen above. The advantage resulting from the work already done by the revisers is a twofold one. First, many people have learned that the Word of the Lord strictly considered is not the authorized English version, but the original Hebrew and Greek lying back of it; thus the prejudice against amending the present translation has been greatly diminished. And secondly, a great amount of useful work has already been accomplished, and if the New Church will properly make use of the learning and ability

given her by the Lord, we may soon hope to have a comparatively correct and accurate translation of the Word, on which the heavens may rest in greater fulness, and which will assist to effect a more intimate consociation with heaven, and a closer conjunction with the Lord.

Philadelphia, Pa. L. H. Tafel.

OPEN LETTERS.

THE PRIMARY FEATURE OF GENUINE INDUSTRIAL REFORM MUST BE — NOT INCREASED PRODUCTION, BUT ACKNOWLEDGMENT, BY MEN AND COMMUNITIES OF MEN, OF GOD AND HIS PROVIDENCE.

Editor of the New-Jerusalem Magazine: —

The central characteristic of genuine industrial reform must be increased service, or to use the economic term in a somewhat broader sense than its limited technical meaning, it must be increased production. — *Albert Mason*, "*A Fragment of Economic Study.*" *New-Jerusalem Magazine.*

If this be true, why, at the end of the half century in the world's life which has been marked by the most prolific increase in the productive power of labor — said by competent judges to be tenfold — should, as Mr. Mason admits, industrial reform be necessary? A little reflection will enable us to solve the riddle.

There are two essential factors in the production of wealth — land the passive, and labor the active. The value of land is due solely to demand for its use. The value of labor is determined by its ability to apply itself to land. Increase in the quantity of laborers increases the demand for land, and adds value to it. Increase in the quality of labor also adds to the value of land, as the invention of labor-saving machinery does. If land expanded as population increased, the value which is added to land by mind as well as muscle would be equitably divided between land and labor; but as population increases land becomes relatively scarce, hence, notwithstanding the vast increase in the productive power of labor, the owners of land absorb a constantly increasing share of the product.

Landholders, as such, do not produce any part of the value of land, but they are permitted to take it, hence it pays to become possessed of land for the purpose of holding it out of use till the demand for it, which is caused by increase of population, enables them to take its increment of value earned by others, either in the form of rent or purchase money; while those who earn it, but do not get it, pay the entire cost of all government out of their wages, retaining only the fag end of them for their own use.

Just what proportion of the gross product of labor goes to landholders as rent, it is not necessary to determine; but as the user of land at the extremity of social life has to give one third or more of the product of his labor for the use of bare land, it is fair to assume that it is at least one third; and, without attempting to accurately estimate the proportion of wealth which is taken for the support of government, let us assume that it equals what is taken for rent. Then only one third of the gross product remains to the producers for their private use. It must be evident then, that if rent was taken by those who earned it, communities of men, and it was applied by them to the support of their government, that laborers could not be taxed, and the proportion of the product of their labor, which they would retain for their own use, would be doubled. This simple act of justice would destroy the selling price of land, and open up natural opportunities to all who were able and willing to use them.

The cause of the existence of the labor problem is therefore due to our permitting landholders to take the rent of land, which results in locking up natural opportunites from labor. Remove the cause and there will be no labor problem to solve.

Under the present economic system, which permits public property to be taken for private use and private property for public use, the balance sheet is as follows:

Cr.			Dr.		
	To Producers of wealth.....	3		To Landholders for the right to the use of the earth	1
				To Taxes for support of Government.....	1
				To wages of laborers.....	1
		3			3

Under a system which takes for public use public property (rent), private property will not be taken for public use. The balance sheet would be as follows:

Cr. To Producers of wealth	3	Dr. To Community for value given by it to land	1
		To wages of laborers*.....	2
	3		3

Under the first exhibit those who are permitted to labor are defrauded of a share of their product which is equal to if not greater than the entire cost of government; and legions of willing laborers stand at the gates of the vineyard which are barred against them. While under the second exhibit the gates are wide open and all who are able and willing to labor can enter in and employ themselves; and each laborer retains for his own use all that is due to his own exertion, which is double what the employed laborer retains under the first exhibit, and as an equal sharer of the benefits provided for all by the community out of the rent it earns, he receives the full product of his labor.

The primary feature of industrial reform is not increased production, but equitable distribution of the product, which will be followed by increased opportunities to produce, which will result in increased production.

The real basis of industrial reform is the acknowledgment by individuals, and communities of individuals, of God and His Providence — not that spurious thing which is represented by the inscription, "In God we trust," which is stamped on our silver dollars, but a genuine acknowledgment that will be potent to remove the barricades of human laws and customs which separate man from God and His creations.

New York. John Filmer.

* Include interest in wages, as it is the reward of stored-up labor.

THE ABUSE OF QUOTATION.

Editor of the New-Jerusalem Magazine: —

As waves of light may be made to produce darkness by their interference, so quotations from revelation may be made by interference to darken and confuse. Statements agreed upon as authoritative in themselves, but differently viewed, and some of the terms often depending upon the context for their true interpretation, may be abused by being employed to defend special dogmas, and the dogmatists will confound rejection of the abuse with rejection of the truth itself.

Our Convention and the English Conference have been charged with denying the Lord; not as to Person, but as to Essence. The Divine Essence is Love and Wisdom. "This no theist can deny." (D. L. W. 29.) Various passages from the Writings are therefore quoted in support of the charge, which have dazzled and confused some who are unable to think for themselves, and who confess that they would not have known it if delegated representatives of the Lord had not told them that He has said so.

When we examine the passages quoted by the critics, we find that they have totally ignored the Divinely revealed law of discreteness according to which the "First Substance" is shown to be distinct from "the subsequent formations in which it rules," and in the light of which the passages should be read. Thus He who is the Word in the supreme sense of absoluteness, is made identical with the derivative Word which men can turn into "a book of heresies." He who is "Doctrine itself" is confounded with the doctrines derived from Him, and in which He is and comes to man, and which men can outgrow the need of when conjunction with Him is closer.

The charge has also been made that "the Lord's priestly office in the salvation of souls" has been denied, and passages are quoted which even those who know nothing of the New Church have never denied, because self-evident from the earliest ages of ecclesiastical government. This charge is also groundless. We only deny a representative priesthood having the right and power from the Lord to perpetuate itself in a manner similar to that made by the claimants of Apostolic succession, and which the Writings condemn. We wish men to grow so orderly and priestly that all will look to Him alone — the "Priest to Eternity" without a representative — to exercise that office, as in the days before the Fall when not a soul was lost.

Philadelphia, Pa. WM. DENOVAN.

THE delights of the soul are all from love to the Lord and love towards the neighbor. — All the delights of heaven are in uses. — *Swedenborg, Heaven and Hell.*

DOCTRINAL STUDIES.

ALLEGED CONTRADICTION AS TO SACRIFICES.

In a recent number of *The Dawn*, published weekly by some of the English brethren, Rev. G. H. Lock has so far yielded to the irritation which has been caused by the extreme views of some like Mr. Tilson in England and Mr. Benade in this country, that he has hastily, and it seems to us heedlessly, brought forward two passages as mutually contradictory. He closed his communication with the remark:

> Understand, sir, that in placing these quotations side by side, I am in no sense attacking their author; for my belief in his enlightenment is not affected by even greater inconsistencies than these. I am simply providing a little recreation for the intellectual faculty of a certain section of your admirers.

We begin by quoting these closing words, not to prejudice Mr. Lock before our readers, on account of his sarcastic mood, but because it is made plain that he finds here and elsewhere "inconsistencies" which he affects to ignore, but which if they exist cannot be ignored. It must be evident that the New Church, if it be obliged to make its way with no other light than the intellect of such men as Mr. Lock furnishes, through a maze of inconsistent statements, will never be established, that the work of the Lord through Swedenborg was largely unsuccessful, and that there is nothing in his works which can be called "an immediate revelation."

When therefore any one is led to take the attitude of Mr. Lock, we are careful always to note the instance of inconsistency given and to examine it rationally.

We quote the two passages as they are given:

> As to what concerns sacrifices in general, they were commanded indeed by Moses to the children of Israel; but the Most Ancient Church, which was before the flood, was altogether unacquainted with sacrifices, nor did it ever enter into their minds to worship the

Lord by the slaying of animals: *the Ancient Church, which was after the flood, was likewise ignorant: it was indeed principled in representatives, but sacrifices were first instituted in the succeeding Church, which was called Hebrew,* etc. (A. C. 2180.)

This was the origin of their worshipping upon mountains, in groves, and in the midst of trees, and of their erecting statues in the open air; until at length they built altars, and offered whole burnt-offerings, which afterwards became the principal things in all worship. This mode of worship, as well as many other customs, *which being in the Ancient Church*, etc. (A. C. 920.) [The italics are mine. G. H. L.]

We should deal with this case by remarking that Mr. Lock has overlooked the general principle that a succeeding church not only begins where its predecessor leaves off, but also for some time accompanies it as a vastated and perverted religion. For example, Balaam did not belong to the Israelitish Church, but he offered sacrifices as a perverted adherent of the Ancient Church. "Sacrifices were first instituted" as a Divinely-appointed mode of worship in the Hebrew Church, but this would not have been done if the preceding or Ancient Church had not sunk down to that level. Note the exact expression of A. C. 920, which Mr. Lock has wholly obscured:

These doctrinals [of the Most Ancient Church] consisted only in significatives and so as it were in mysteries, as to the objects of the earth and the mountains, the morning and the East, signifying what is heavenly and the Lord, the various kinds of trees and their fruits as signifying man and his heavenly things, and so on. In such consisted their doctrinals which had been collected from the significatives of the Most Ancient Church. Hence their writings were also such. And, since in such things they admired and seemed to see what was Divine and heavenly because ancient, their worship from such was begun and was permitted. Hence was their worship upon mountains and in groves and in the midst of trees and their statues in the open air, and at length their altars and sacrifices, which finally became the principal part of all worship. This worship was begun by the Ancient Church and hence emanated to posterity and to all the nations around, and there are many other facts to be told by the Divine mercy of the Lord below.

Here we have a perfectly clear statement, that, beginning with the higher forms, the people of the Ancient Church at last had altars and burnt offerings, and these finally became the principal part of their worship. It was precisely this which brought that church to its end, and only its perverted remnant knew anything of burnt offerings. If Mr. Lock had not been so hasty, he would have found in this line of thought a great amount of instruction given in many passages. We quote certain of the most important statements:

In process of time this [Ancient] Church turned away to idolatry, and in Egypt, Babylon, and elsewhere, to magic; for they began to worship externals apart from internals; and, as they thus departed from charity, heaven receded from them, and in its place came spirits from hell who led them. (A. C. 4680.)

The first Ancient Church extended over many kingdoms, but a kind of external worship afterwards began in Syria, which was different from the worship of the Ancient Church. And, as somewhat of a church thence arose separate, it may be called the second Ancient Church. It was named from Eber. (A. C. 1238.)

That the whole church might not perish, it was permitted by the Lord that significative and representative worship should be somewhere restored, which was done by Eber. It increased and also changed. Especially they began to prefer sacrifices to other rites, which sacrifices were unknown in the true Ancient Church, except that they were permitted among some descendants of Ham and Canaan therein, who were idolaters, lest they should sacrifice their sons and daughters. (A. C. 1241.)

The Ancient Church had no knowledge of sacrifices, and, when they were instituted by Eber, looked upon them as abominable, in that they would propitiate God by the slaughter of various animals, thus by blood. (A. E. 391.)

This shows the true history of the affair. In the Ancient Church there were no burnt offerings, no slaughter at the altars. Even to the Egyptians in Moses' time this was abominable. But the people of Syria had fallen into it already, though it did not become the only form of worship till the Jewish Church was founded. Instead of inconsistency existing here, the statements fit with the utmost accuracy. Mr.

Lock's italicized words in the second sentence are a misquotation which seems wilful.

Mr. Lock finds another inconsistency between these two quotations in their general tenor and the record that Noah offered a sacrifice. He might have gone still further back to Cain and Abel. But can he be ignorant of the fact that these records preceding Abram are not to be taken literally? Does not this difficulty, which is wholly unreal, show the state of mind into which one comes who does not study out thoroughly a point not at first sight clear? Is he not all at sea?

We must be allowed to add a paragraph from the "Coronis," which describes the history of the Ancient Church, and which may not be known to some of our readers:

Its first and second state [morning and noon] was like the garden of Jehovah in the regions about Jordan and in Egypt, as is plain from the words, "The plain of Jordan was like the garden of Jehovah, like the land of Egypt as thou comest to Zoar." (GEN. xiii. 10.) So likewise of Tyre: "Thou prince of Tyre, full of wisdom and perfect in beauty, hast been in the garden of God; every precious stone was thy covering; thou wast perfect in thy ways from the day that thou was created till iniquity was found in thee." (EZEK. xxviii. 12–15.) Ashur was like a cedar in Lebanon: "Behold, Ashur was a cedar in Lebanon with fair branches, of high stature, in his branches all the birds of heaven built their nests, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations; no tree in the garden of God was like unto him in beauty, and all the trees of Eden which were in the garden of God envied him." (EZEK. xxxi. 3–9.) That wisdom flourished in Arabia, is manifest from the journey of the Queen of Sheba to Solomon, 1 KINGS x., and from the three wise men who came to Jesus newly born, led by the star, MATT. ii. The third and fourth states of that church [evening and night] which were those of vastation and consummation is described everywhere in the Word in the historical and prophetical parts — the consummation of the nations about Jordan and the land of Canaan by the destruction of Sodom and Gomorrah, Admah and Zeboim, GEN. xix.; that of the church of the nations on this side Jordan and in the land of Canaan by the expulsion and destruction, told in Joshua and the book of Judges

and that of the church in Egypt by the drowning of Pharaoh and the Egyptians in the Red Sea, EXOD. xiv. (Coronis, 41.)

THE VISIBLE LORD BEFORE INCARNATION.

THERE is a statement in regard to the Lord seen before the Incarnation which may need for some a little explanation :

The God of Israël is the Lord as to the Divine Human, because they who are of the spiritual church have natural ideas in regard to every spiritual and celestial subject and so of the Divine ; therefore, unless they thought of the Divine as of a natural man, they could not be joined to the Divine by anything of affection. That the Lord as to the Divine Natural is meant by the God of Israel is evident from many places in the Word; plainly from this, that "Moses and Aaron, Nadab and Abihu, and several others of Israel, saw the God of Israel under whose feet was as it were a sapphire stone and as it were the body of heaven in clearness." (EXOD. xxiv. 9, 10.) That it was the Lord and not Jehovah who is called the Father, is evident from the Lord's words in John : "No one hath seen God at any time," i. 18 ; "No one hath ever heard His voice or seen His shape," v. 37. (A. C. 7091.)

This expression that it was the Lord and not Jehovah the Father whom the Israelites saw, may raise the question, Did they see any other than the one Divine which, before the Incarnation, manifested itself in an angelic form to the patriarchs, prophets, and others? We are sure that this question is to be answered in the negative. It is true, as here stated, that they did not see the essential Divinity, and it is true, as our Lord declared, that no one had seen it till it was manifested in Him, and of course it does not mean that they saw the Lord in His nature, born of woman, for this event of EXOD. xxiv. was centuries before the advent. What is meant by their seeing the Lord in the Divine Natural is elsewhere fully explained, as in A. C. 10,579 :

When Jehovah appeared before the coming of the Lord into the world, He appeared in the form of an angel ; for when He passed through the heaven He clothed Himself with that form, which was the human form. As Jehovah appeared in the human form as an angel, it is evident that it was still Jehovah Himself ; and that very form was also His, because it was His Divine in heaven.

The transflux of the Divine through heaven was the Divine Human before the coming of the Lord, and was Jehovah Himself in the heavens, or the Lord. (A. C. 6720.)

DEATH.

We wish to call attention to a passage in regard to death, which tells what the change of worlds would be if men were not evil, and what it will therefore in time become, when the effects of sin have, by generations of repentance and regeneration, been put away:

Death is from no other source than sin, and sin is everything which opposes the Divine order; hence it is evil which closes the smallest and wholly invisible vessels of which the next larger yet invisible are formed. For the smallest and wholly invisible vessels are continued from man's interiors. Therefore the first and inmost obstruction and the first and inmost defect in the blood arise. When this defect increases it causes disease and finally death. But if man had lived the life of good, then his interiors would be opened to heaven and through heaven to the Lord, and thus the smallest and wholly invisible vessels (the outlines of the first threads may be called vessels on account of the correspondence), and so the man would be without disease, and he would only decline into extreme feebleness till he became again an infant but wise. When the body could no longer serve his interior man or spirit, he would pass without disease from his earthly body into the body such as the angels have, thus from the world immediately to heaven. (A. C. 5726.)

SHOULD ILLOS BE HOS IN D. P. 337?

In D. P. 337 is a treatment of the subject of the Lord's mercy, and the following exercises of it are mentioned:

It deals with all who are in the world, who are such that they can do nothing of themselves. It deals with the evil and unjust as much as with the good and just. It leads the former in hell and rescues the latter from it. It continually strives with the former and fights for them against the devil, that is, against the evils of hell. It also came into the world and endured temptation even to the last which was the passion of the cross. It continually acts with the impure to purify them and with the deluded to make them sane; thus it always works from pure mercy.

This reads smoothly. But we have taken a liberty with the line, "It leads the former in hell and rescues the latter from it." This seems certainly to be the meaning. The good and bad have just been mentioned. There is mercy for both, but it does not have the same effect upon both. Upon the evil whose sphere is infernal it has the effect of leading them in hell where they are, but upon those who are good and are doing the work of repentance its effect is to remove them from hell altogether.

Now the Latin is, *Quod ducat illos in inferno, et inde eripiat illos*, and this is generally so rendered that it states that the Lord leads in hell and rescues from it both good and bad, which is not at all the teaching of the Word and the doctrines. Moreover, it makes no good meaning, for the next sentence goes on about striving with them (*illos*), which is not done with the good, but with the evil.

We feel that the second *illos* is a misprint for *hos*, when the words would mean the "the former and the latter," and when the whole paragraph would flow without a break in the meaning.

It is well known that errors are more likely to occur in the end than in the beginning of a book, because the work of printing is pressing. Now this passage is on the fifth page from the end. In the original edition its number is misprinted as 327. We make the suggestion that the second *illos* is a misprint, with a view to drawing from others their views on the point.

HEAVENLY joy itself, such as it is in its essence, cannot be described, because it is in the inmosts of the life of the angels, and hence in everything of their thought and affection, and from these in everything of speech and in everything of action. It is as if the interiors were fully open and unloosed to receive delight and blessedness, which is dispersed into each of the fibres and thus through the whole.— *Swedenborg, Heaven and Hell.*

BOOK NOTICES.

A Syllabus of Old Testament History. By Ira M. Price, Ph.D. Chicago: Fleming H. Revell. 1891. pp. 198.

This is one of the new Bible text-books which shows the thorough study of the Bible at present carried on in several places and notably in the Morgan Park Theological Seminary, of Chicago, to the Faculty of which Prof. Price belongs. The aim of the present book is stated in the preface:

> We have reached a new era in Bible study. Old plans and methods of work are giving place to the new. The old material of the Bible has become enriched by the wealth of antiquity. The nations of the Orient are rising from their slumbers. The voices of peoples, old when the first word of the Old Testament was penned, are heard in the East. Their testimony is essential to any correct estimate of those times. In fact, the field of study has so enlarged and expanded that the old text-book method of studying Old-Testament History must be superseded by one more stimulating and comprehensive. The student should be turned loose in the luxuriant fields of modern investigation and discovery. He should produce his picture of Old-Testament History filled with all the events of contemporaneous peoples. This Syllabus aims to furnish a practical compendium and plan of work to accomplish just this end. It is designed as a new text-book for use in seminaries, colleges, academies, and training schools.

The book is an orderly collection of topics requiring to be studied by the pupil. There are alternate blank pages for notes, and to every section or lesson, which covers but about one page, there is appended a list of books to be read. We have first an introductory portion which deals with Bible geography and chronology, and then the study proceeds by periods, antediluvian, postdiluvian, patriarchal, and so on through twelve periods and as far as Nehemiah's time. We give one syllabus in part: —

THE TEMPTATION AND FALL. GEN. III.

1. *Analysis of Gen. iii:* *a*, serpent through the tree of good and evil deceives Adam and Eve, ver. 1–6; *b*, awakening of shame, 7, 8; *c*, examination of God, 9–13; *d*, judgment given, 14–19; *e*, Eve named; *f*, the two clothed; *g*, expulsion from the garden.

2. *The Serpent* (symbolism in O. and N. T., 2 Cor. xi. 3; Gen. xlix. 17; Rev. xii. 9; xx. 2): *a*, his plan; *b*, his success.

3. *Sin of Adam and Eve, What was it?* *a*, mythological interpretation; *b*, allegorical interpretation; *c*, historical interpretation.

8. *Cherubim in the Old Testament — symbolism:* Ex. xxv. 17–22; Ps. lxxx. 1; Ezek. xxviii. 14; ix. 4; x. 18.

9. *Flaming Sword — symbolism:* Is. xxxiv. 5; Jer. xlvi. 10; Zeph. ii. 12.

He gives ten of these heads and then adds:

LITERATURE.

Geike, Hours with the Bible, Vol. I., chap. 2.
Edersheim, Bible History, Vol. I., chap. 1.
Humphrey, Sacred History, chaps. 4 and 5.
Lenormant, Beginnings of History, chap. 3.
Expositor's Bible, Genesis, chap. 2.
Genesis of Sin, Princeton Review, July, '80.
Edenic Period of Man, do.
First Sin, Contemporary Review, Sept. '79.
Article *Sin* in Dictionaries and Encyclopedias.

These, it will be seen at once, are all modern and scientific treatises. In an appended list of books quoted from or referred to, we do not find a single one which has a dogmatic character. On the other hand, books of destructive criticism, like Renan's, are not mentioned in the book, but are placed in a "supplemental list."

Prof. Price seldom gives any hint of his own opinion on a question, but he distinctly says that he used the Ussher chronology only for convenience, and he begins his own dating with B. C. 938, the accession of Rehoboam. But this is what he says at one place:

Joshua's Prayer, x. 12, 13: *a*, sun standing still — explanations (compare Stanley, p. 221; Josephus v. 1); *b*, book of Jashar (2 Sam. i. 18–27); *c*, consider that (1) it is poetry (Judg. v. 20; Ps. xcviii. 8, xcvii. 5; Isa. lv. 12), (2) it is a quotation, (3) the doctrine of inspiration demands only that we have an accurate text of the passage quoted, compare Geike, Vol. II., p. 417.

Here it will be seen that Dr. Price shows the limitation of present Bible scholars. They eagerly study external details and urge on research of every kind. Moreover, they have ceased to dogmatize. They lack, however, as yet the light which reveals the actual inspiration of Scripture, and so they must leave many questions unanswered. But of their honesty and reasonableness everything is to be hoped.

A Study of the Sects. By William H. Lyon. Boston: Unitarian Sunday-School Society. 1891. pp. 190.

In this neat little volume, the pastor of All Souls Unitarian Church, Boston, has given an account of existing religious beliefs in a way to interest older scholars among his people. He seems to us to have been in general very successful, though of course everything is described as seen from his own point of view; but he meant to be just, and he took pains, in the case of the New Church, to have an account of its doctrines made by Rev. J. K. Smyth. After preliminary studies of Christians, Roman Catholics, Old Catholics, the Eastern Church, and Protestants, he then considers the Evangelical Protestants, including Lutherans, Episcopalians, Baptists, and so forth. Next follows an account of "Certain Other Protestant Sects," under which he classes the Anti-Sectarian Sects, the Friends, the New Church, and the Adventists. Under his next heading of "Liberal Protestant Sects," he classes Universalists and Unitarians. Finally he treats of "Sects not calling themselves Christians," which are the Society for Ethical Culture, the Spiritualists, and the Mormons. Mr. Lyon is cool, almost cynical in his remarks at times, as when he speaks of the "conceit and bigotry from which Unitarians have by no means freed themselves," and of his "temerity in daring to state the belief of Unitarians." He seems to us careless when he speaks of "sacrifices offered during the wandering-time in the Tabernacle, and after David had made Jerusalem the fixed capital in the Temple," for no sacrifices were offered in these buildings, nor had David anything to do with the Temple. Again he says, that after the return from Babylon, the Temple was rebuilt and the sacrifices restored on a magnificent scale, but he seems to confound the humble second Temple with the truly magnificent third. He is utterly unsatisfactory in treating of our Lord, as when he says that "rejected by the religious authorities of his nation, he soon began to preach in the open air, but after a career, the length of which is variously estimated from one to three years, he was crucified by the Roman authorities at the demand of the Jews, probably in March, A. D. 30." And what does he mean when he says that the authorship named in the the titles of the books of the Bible "is the guess of the translators"? He candidly says, "Beginning with Arianism, the view of Unitarians has gone on more or less frankly to pure humanitarianism." We cannot stop to speak more thoroughly,

but we cannot close without strongly commending Mr. Lyon's fairness in calling upon Mr. Smyth, and the latter's skill in answering the request. Only in treating of the Scriptures does there seem to be some vagueness in this otherwise skilful statement.

Marie Antoinette and the End of the Old Regime. By Imbert De Saint-Amand. New York: Charles Scribners' Sons. 1890. pp. 300.

We have here a graphic picture, or a series of pictures, of the days immediately preceding the French Revolution. The author has skilfully presented as the two ends of his book, the prosperity and the downfall of the Austrian queen of Louis XVI. The scene is of course Versailles, and the queen is presented as the special object of irrational hatred on the part of the populace. The splendor of Louis XIV., and the diabolical luxury of Louis XV., ended with a revolt of the oppressed classes against the noble and innocent yet incompetent Louis XVI. The queen, too, knew not how to conform to a new era. Both die undeserved deaths, but M. Saint-Amand has spared us those terrible scenes. He has drawn the quiet life at the Little Trianon, the scandal of the diamond necklace, and the early sessions of the States-General with a brilliant touch, and left it to Carlyle to tell the rest. To a New-Churchman, who knows what spiritual forces worked below this outward commotion, the scenes depicted here are most instructive, showing as they do the degradation of the time, and the first violent bursting forth of a new spirit among Frenchmen.

Memorial of Joseph and Lucy Clarke Allen. By Their Children. Boston: George H. Ellis. 1891. pp. 238.

This is one of those rare and noble books which cover the story of two lives united in love and use. Joseph Allen, born in 1790, of a line of farmers, went to Harvard College, and afterwards to its Divinity School, and was settled in Northborough, Mass., in 1816, by the act of the town, as was the custom in those days, and took charge of the parish with its one meeting-house, his salary of $600 being raised by taxes on the property of all the citizens. In 1818 he was married to Lucy C. Ware, born in 1791, daughter of Prof. Henry Ware, of Cambridge, a woman of great mental and practical ability, more vivacious than her husband, and extremely unselfish. They had seven children, but their house always held boarding-pupils and needy relations. The one trouble with the

story is, that it shows Mrs. Allen sadly overworked, but she bore all cheerfully, and lay down calmly when sixty-six years old, and waited through seven years of paralysis for her release.

He worked calmly and industriously, was chairman of the School Board fifty years, was active in temperance and other reforms, went once to Europe and made other journeys, was never one day in a sick bed, preached steadily forty years and then had a colleague, celebrated his fiftieth pastorate year, and died in 1873, full of honor and peace. He had lived to see the relation of church and town come to an end, and to see three other churches established besides his own. He was one of the earliest Unitarians, but was never sectarian in spirit. The "children" have told the story skilfully, and the book is one which every thoughtful person will enjoy.

Felicia. By Fanny N. D. Murfree. Boston: Houghton, Mifflin, & Co. 1891. pp. 358. $1.25.

If we can only grant that a lady, well educated and very intelligent according to the day's standard, could go on for months with a lover who was a leading opera singer, and become engaged to be married to him, without learning what his vocation was either from him, who always talked frankly, or from all her friends, who were scornfully opposed to him, this is a well-told story. After they were married and she was disowned by her father, the husband found that his wife could never reconcile herself to his business and companions, and life dragged along till he died by fire in a theatre, and she went back to her father, a great deal wiser for the experience. It is a pathetic story through the second half of it.

A Nonogenarian's Book. Mr. Seth Bryant, born in 1800, is perhaps the oldest New-Churchman in New England. He has always been an active business man, undiscouraged by disaster, and eager for new fields of commerce and new machinery for manufacturing boots and shoes. His faith in this business rests on the proposition that "children are born barefoot. Under the title of "The Shoe and Leather Trade for the Last Hundred Years," he has grouped forty accounts of remarkable affairs, of many of which he was a part. His visit to President Lincoln, in Washington, in April, 1861, when he brought important news of the troops soon to arrive for the relief of the capital, which visit resulted in his supplying thousands of shoes to the army, is very interesting, but so is the whole, especially to Boston and Plymouth County people.

THE NEW CHURCH.

THE AUTHORIZATION OF MR. MARTIN.

As is known, an unhappy division has taken place among our brethren in Canada over the one question of reissuing a license to preach, to Mr. T. M. Martin, a valued contributor to these pages. He had previously been authorized, by their approval, to preach, and had exercised his gifts to a small degree and usefully. No fault was found with him, but it was held by some that, on the general ground of his being without ministerial training, he ought not to have his license renewed. This was the feeling of a majority of those acting upon the question, and the minority withdrew and formed a second organization, and licensed Mr. Martin. This latter body sought admission to the Convention, which wisely regarded the division as one which ought, if possible, to be cured, and therefore deferred action and appointed a committee to consult with the brethren on both sides.

In his report of the proceedings Rev. G. L. Allbutt, who, with Mr. Martin, represented the second body, has said in print, —

> Pending the investigation of the application of the General Church of Canada by the Committee appointed by Convention, we nevertheless enjoy the sympathy and assistance of the Convention, inasmuch as our missionary, Mr. T. M. Martin, at the recent meeting in Philadelphia, on recommendation of the Council of Ministers, was accepted as a candidate for the ministry, and he has been duly authorized by the President of the Convention, the Rev. C. Giles, to lead in worship, preach, lecture, and officiate at funerals.

This paragraph, which appeared in the *Star in the East*, has been copied without comment in the *Messenger*, and a reader of it would suppose that the Convention, while declining to pass upon the claims of the second body and deprecating the division, has really given its approval of the position of Mr. Allbutt and Mr. Martin in an emphatic manner. Mr. Allbutt is so nearly a stranger to Convention that we do not impeach his truthfulness, but we must mildly rebuke him for carelessness of statement.

The facts are these: Mr. Allbutt had issued a license to Mr. Martin; he had no right to do so; Mr. Martin's name, being upon the list on account of his former license, would therefore be re-

moved as a matter of course; the Council of Ministers, whose duty it is to revise the list and recommend to Convention to adopt necessary changes, regarding Mr. Martin's name as no longer entitled to appear, recommended that the names of T. M. Martin and others be added to the list, if the Secretaries of the Convention should be informed in season of their license by proper authority; the Convention adopted this, without any hesitation, because it in no way prejudged the Canada question; the Council has made such a report before in order that the list may be as correct as possible at the time when its printed; in this case it was known that the Massachusetts Association would have some names to add as soon as its General Pastor could attend to his new duties, and that certain authorizations already made by another General Pastor, had by accident not been reported; the Council of Ministers made no examination of Mr. Martin's case, received no application from him to be authorized to preach, and made no recommendation that he be licensed; he has been licensed, it seems, since Convention.

We regret the need of making this correction, but we feel it to be due to the Convention to call the attention of all parties concerned, to the facts. The Canada question will come before the Convention next year entirely without prejudgment, and we wish that the parties to it might lay aside all partisan feelings, and all desire to put Convention into a partisan attitude.

SOUTHERN REPRESENTATION.

Referring to a remark of the *New-Orleans Times-Democrat* in regard to the recent session of the General Convention that "no Southern minister was selected to fill the various offices of the General Council," the *Messenger* said that "there are no Southern ministers in the New Church eligible for the General Council."

Are not both papers in error, especially our own? The *Times-Democrat* did not notice that there were representatives of the south in Messrs. Spamer, of Baltimore, and Barnard, of Washington. The *Messenger* seems to have the idea that something besides membership in the Convention is required to make a minister or layman eligible for the General Council, but there is nothing in the Constitution to warrant such an understanding. The remark of the *Times-Democrat* seems to be reasonable. The Council now has one member from Maine, three from Massachusetts, two from New York, two from Pennsylvania, two from Illinois,

two from the Maryland Association, one from Ohio, one from Michigan, and one from Canada. If this enumeration be correct, there is room to ask why there is no member from the South and none from the far West. It is certain that a name from Savannah, or Jacksonville, or Galveston would improve the appearance of the list, and it would not be difficult to nominate a suitable man. The Pacific Coast ought also to be represented. We suppose the compactness of the membership of the Council to be due to the need of having members who can be present at the sessions, and this is a very important consideration; but if there are members now on the Council who seldom attend the sessions, we should think that they might yield their places with benefit to the appearance, at least, of the list.

We suspect that what the *Messenger* meant was, that there is no Association in the South, only certain societies, but there is an association in Texas, and we do not see that this is an important consideration. Let the South by all means be fairly represented on the Council, even if New England loses a member.

A LUTHERAN WANTED.

A RARE instance lately came to our notice by means of the following letter:

DEAR SIR AND BROTHER: We are a Lutheran congregation, and we have had an old man as our pastor for the past seven years who has presented to us the views of the New Church in a most acceptable and we trust profitable manner. All of this time he has lived seven miles from us and has come over on Sunday morning and given us a sermon. We are a small country charge, and, being surrounded with many churches with bright young pastors, we feel that to keep in the ranks and be progressive, we must make a change of pastors. We have an endowment of seven thousand dollars, the interest of which is applied to the pastor's salary, and it can only be paid to a minister who is a member of the —— Synod of the Lutheran Church. Have you any young man who could or would comply with the requirements necessary by law, who would come?

Our pastor, although a New-Churchman, has always preached in the Lutheran Church.

Hoping that I have said nothing that would offend you or your Society, with Christian regard, I remain, etc., etc.

To this letter we had no other answer to make than that we would make every endeavor to hear of some minister in connection with the Lutherans who would go to this Society. But we have been unable to hear of any. Although the letter says nothing about it, we regarded it as confidential, but we now print the essen-

tial part of it as a last resort in prosecuting this inquiry. Judging by the facts of the case the Synod cannot be very rigid in its oversight of its members. Yet the case is interesting on its own account, showing as it does that a leavening is going on.

T. C. R. 796 describes the process through which Luther himself passed in coming to the conclusion that he had erred in teaching that justification is by faith alone.

ITALY.

The report of Signor Scocia to Convention was accidentally delayed and was not presented, but has lately appeared in the *Messenger*. It is of great interest, especially the following paragraph:

"The sale of these writings during the last months of the year now passing has been such that the first three works of Swedenborg published in Italian have been almost entirely disposed of, and I would already have issued a second edition of them, if I had had a large enough place to put them in, my house being already too much encumbered by the remains of all the former publications. But what has not been done will be accomplished before long. Thanks to the Divine Providence of the Lord, the plan which I had occasion to propose in my report of the past year is on the point of being carried out. After much searching I succeeded finally in finding a very convenient house in one of the best known and healthiest quarters of the city, where are also living several Italian and foreign families which have shown an interest in our doctrines. In this house there is enough room for the deposit of the remains of the old, and for the future editions of our books. There is, moreover, a large room for meetings and Sunday worship, capable of holding comfortably fifty persons. Thither, in the coming October, I will transfer my home and will inaugurate the external worship of the New Church. As for the work done by me in the current year, I have the pleasure to say, that besides the selling of the books and the numerous correspondence with the friends and adherents of our doctrines, I have been able, also, to undertake the revision of three works already translated and published, which had to be reprinted. Beyond that I have translated another work of Swedenborg, that "On the Last Judgment and Babylon Destroyed," which will be given to the press as soon as possible. Much good seed, then, has been sown this year, and we must wait for it to blossom and bear fruit in its season.

THE BOARD OF PUBLICATION.

In our report of the proceedings of Convention, we expressed our mind in regard to the report of the Board of Publication. We did not overlook the fact that its members are all known to be working gratuitously for the benefit of the cause according to their light, but we omitted to state it. The painfulness of the situation is largely due to the fact that these brethren find themselves in serious embarrassment, and are obliged to appeal for aid when

they know that other uses demand contributions. It seems to us that the existing debt is plainly the burden of our whole body, and that speedy response should be made to the appeal of the Board, in order that they make a fresh start.

NO DEAD HAND HERE.

MR. T. G. SHEARMAN, writing in *The Christian Mirror*, on the baleful influence of the "dead hand" in religious matters, leading to trials for heresy of progressive men, makes a list of those who now control religious bodies and funds. In the case of the New Church, did he know it, he is wholly mistaken, because our creed includes only the fundamentals of Christianity, including of course a doctrine of the Second Coming:

> Roman churches are subject only to a living pope; but, since 1875, new Protestant churches have been made the slaves of a lot of dead popes. Any one who builds a Roman church leaves it subject to the discretion of a pope, who will be influenced by the science and opinion of his own age, centuries afterwards. But any little clique of petty popes can now endow a church, select Pope Calvin, Pope Luther, Pope Swedenborg, Pope Wesley, Pope Ballou, or some new pope of their own devising, label the church with his name, and set it running for all time, with the guaranty of New York law that, so long as half a dozen people attend that church who adhere to the particular pope's doctrine, that property shall be used for that doctrine, even though a thousand other Christians who attend it desire to modify its teachings, and nine-tenths of all surrounding Christians agree with them.

THE SWEDISH PUBLICATION SOCIETY.

THE fruits of Rev. Albert Bjorck's labors in Stockholm, the past winter, are already visible. The people generally are coming to work together for the common cause. A Publication Society has been formed and duly organized for the printing of books and the maintenance of a periodical. Mr. Bjorck is visiting England and America this summer in its behalf and has issued an appeal for funds. Any contributions sent to Dr. E. A. Whiston at 16 Arlington Street, Boston, will be gratefully acknowledged and will be applied to forward the work in Sweden.

THE DAWN.

The Dawn, published by our English brethren, is progressive to the verge of radicalism, but in some respects it is behind the times. Thus it announces as its agent in New York, E. H. Swinney, who departed this life years ago.

THE RELIGIOUS WORLD.

A GOOD STATEMENT.

PRESIDENT H. W. WARREN, of Boston University (Methodist), has issued the following as a statement of the philosophy of theology and of the evidences of Christianity:

I. In order to the ultimate attainment of a correct conception of his own manifold nature, and in order to the acquisition of the power to pass just judgments upon himself, every human being in the process of his development from infancy to maturity of reason has need of instruction from some source apart from himself.

II. In proportion as the developing human being, aided by true and wholesome instruction, becomes competent to form just judgments relative to his own physical, mental, and spiritual activities and qualities, in like proportion does he come to recognize the fact that, judged even according to his own ideals, he is to a greater or less extent culpably defective and imperfect — a being who, with more or less of voluntary consent, practically comes short of the possible perfections of his own life and character.

III. In proportion as the instructed and developing human being, perplexed by this discovery, struggles to comprehend the nature and implications and sanctions of his own ideals, and in conduct strives with redoubled earnestness to measure up to the best possibilities of his being, in like proportion does he become conscious of the presence and agency of an environing Personality all-perfect and holy — a God in whom he lives and moves and has his being.

IV. In proportion as the instructed and developing human being attains this consciousness of God and of his own natural and personal relations to God, in like proportion does he come to perceive that his own capacities for improvement are God-given and that all instruction in or toward a holy development — whatever the name or nature or means of that instruction — is a form of Divine Revelation.

V. In proportion as the instructed and developing human being is thus brought to discern the manifoldness and continuousness of Divine Revelation, in like proportion does he come to recognize the fact that all History and all Reality are but modes of a perpetual all-inclusive Self-Manifestation of the Divine.

VI. In proportion as the instructed and developing human being is brought to this perception of the perpetually and universally progressing Self-Manifestation of God, in like proportion does he come to expect in human nature and in the human sphere possibilities and instances of Divine disclosure superior to any elsewhere discoverable.

VII. In proportion as the instructed and developing human being thus comes to expect in human nature the highest known or as yet knowable forms of God's Self-Manifestation, in like proportion does he reach the assured conviction that in

God's eternal purpose humanity was intended to be an organ of the Divine, and that in the historic ripening of God's purpose in and through the agencies of His temporal kingdom there shall ultimately come to be a redeemed and renovated humanity, faultlessly expressive of the Divine holiness, a habitation of God through the Spirit.

VIII. In proportion as the instructed and developing human being, inspired by such an anticipation, searches through history to discover any foretokens of this consummation of all things in a divinized humanity, and especially to discover any individuals in whom the divinizing process may seem to have been anticipated and measurably foreshown, in like proportion does he come to fix upon Jesus of Nazareth as the one Man in whom the Divine indwelling and outshining are apparently complete — the one Man entitled to be considered an archetype of perfected humanity.

IX. In proportion as the instructed and developing human being, moved by the sense of his own culpable imperfections, and by the inworkings of his Divine environment, cordially surrenders himself to the Divine activities and lovingly strives to become an organic yet most personal part of God's Self-Manifestation in humanity, in like proportion does he find his personal ideals, aspirations, and activities coming into living conformity with those historically exemplified in Christ Jesus.

X. In proportion as the instructed and developing human being advances in this progressive conformity of ideals, aspirations, and activities to the ideals, aspirations, and activities of Jesus Christ, in like proportion does he become a living and more or less conscious partaker of the Spirit of Christ, the Comforter, who according to promise is given to guide into all truth.

XI. In proportion as the instructed and developing human being thus becomes a living and conscious partaker of Christ's Spirit, in like proportion does he become conscious of a vital personal relation to all other partakers and to that spiritual Kingdom or Church which these, together with their head, vitally and organically constitute in the unity of the Holy Ghost.

XII. Finally, in proportion as the instructed and developing human being in his progressive unfoldment, in one order or another, passes up through these various steps and stages of the spiritual life — and only in that proportion — does he obtain a correct, a truly rational and real insight into the nature, extent, and deadliness of sin, into the beauty of holiness, into the conscious blessedness of the life in God and of the life in the everlasting fellowship of God's children.

XIII. In proportion as the instructed and developing Christian learns to recognize the real solidarity of all naturally engendered human individuals, and their ideal solidarity in the one primal purpose and plan of the Creator to constitute them together one vitally interwoven, organic species or form of Divine Self-Manifestation, in like proportion does he come to the perception that a free and thorough-going self-closure of the first human beings to Divine influence through sin could not fail to entail upon propagated human nature, blindnesses and blights as far-reaching as the line of human generations — a self-centredness of heart and will, as hateful as hate and as deadly as death; and that, philosophically considered, the universality of sin in the experience of all peoples and ages must find its deepest, its most rational explanation in the Biblical doctrine of a primeval Fall of Man.

XIV. In proportion as the instructed and developing Christian comes to see in and back of all individual sin a universally transmitted, everywhere present race-characteristic — an inbred self centredness of will and affection which, so long as unchecked by outside powers, effectually disqualifies the individual and the race for their normal function of receiving and joyously manifesting forth the indwelling of Divinity, in like proportion does he come to the perception that the supreme need of fallen humanity can have been no other than a creative reopening of itself to the Divine incoming, and that the Incarnation, or better the *Menschwerdung*, of God's Eternal Son, and the Mission of the Comforter, constitute, as the New Testament teaches, the one all-sufficient and most gracious response of God to this necessity of His human creatures.

XV. In proportion as the instructed and developing Christian, pondering the mysteries of speculative Theism and the relieving disclosures of Biblical Revelation, comes to apprehend on the one hand the inconceivableness of a unipersonal Absolute, and on the other the trinity of the historic Self-Manifestation of God in and through the Father, the Son, and the Holy Ghost, in like proportion will his strained and almost baffled mind find growing relief and restful delight and holy confidence in some approximation, if not in full adhesion to some form of the general Christian doctrine of the Holy Trinity.

THE JAPANESE RELIGIOUS CRISIS.

In a remarkably well-written article in the *Andover Review* for June, Mr. Kishimoto, a Japanese student of Harvard University, has described the condition of things in Japan as regards Christian missions. The number of converts to Christianity is decreasing, while the number of missionaries is increasing. This is attributable to several causes: political excitement, anti-foreign feeling, the Emperor's adverse influence, Buddhistic opposition, the anti-Christian attitude of officials, a general doubt of the value of Christianity. These are external causes of delay, but important internal causes are the liberal German movement, the introduction of American Unitarianism and Universalism, the liberalizing movement among the Orthodox, and the confusion of missionaries as to what is essential in Christianity. Mr. Kishimoto concludes that missionaries, to be successful, must know all the Japanese religions, must know the tendencies of religious thought everywhere, and must seek to "Christianize Japan, not foreignize it."

What we want is the essence of Christianity, Christianity in its lowest terms. As to the minute sectarian differences in doctrine and ceremony, the best way is not to emphasize them as essential, but leave them to our own choice. The first and ultimate effort must be to preach Christ and His gospel. The love of God and the love of man, the aspiration to transform the world of sin and sorrow into the kingdom of God, and the desire to preach the gospel of joy and peace to all the people of the world, must be the first and last impulse of those who go out to preach Christianity under the banner of the Lord God of hosts.

TRUE UNITY.

Dr. Greer of St. Bartholemew's, New York, has lately said with great boldness wholesome words about church unity:

What are the voices we hear within the Episcopal camp? Is he High Church, Low Church, Broad Church, Ritualist, Sacramental, Sacerdotal? Does he go to early communion, does he call the communion a mass, or is he infected with the poison of modern thought? Is he trying to reconcile the symbols of the old faith with the teachings of the new philosophy? Does he look with too much charity on Christians of another name? Does he fellowship with unbelievers? "Ah," we say, as we shake our heads, "this thing will never do. We must get up a remonstrance against it and put it down." But it does not stay down. It goes down in Ohio and comes up in New York. It is lifted into prominence in the diocese of Massachusetts, and the fraternal diocese of Newark is the first to cast a stone at it.

And so we go in our quest for unity from one religious body to another, from Presbyterian to Churchman, and to Baptist, and to Congregationalist, throughout the whole range of Christendom, each of them having its own domestic dissensions and family quarrels, which are proverbially the worst and hardest to heal, and none of them having the unity which each professes to be able to give. "The mischief on it is, Nature will have her course" even in the Christian world, and the course of Nature is toward individualism, toward diversification; neither socialist nor ecclesiastic can suppress it, for in the religious as in the social world it is the method of growth. There can be none without it.

What, then, is to be done? Not very much at present, but this much at least we must do — we must try to find a unity that is consistent with diversity, a unity that is deeper and more vital than simple agreement in opinion and intellectual proposition, which permits a wide divergence in opinion; a unity so comprehensive that in it will be found a place for all honest, reverent, scholarly Christian thought, for the florid ritual and the Puritan boldness of worship, for the love-feast of the Methodist brother and the saint's day of the Churchman, for the communion table and the high altar, for the stately liturgy and the prayer meeting, for all — oh, God hasten the day! — who love and serve and worship Jesus Christ. Then, while steadfastly holding our respective faiths and creeds, let us remember this, that a creed — how we have forgotten it! — is only a means to an end, conduct, character, life, and that our principal business concerning it is to live consistently with it.

A DEFIANT PRESBYTERIAN.

Rev. Dr. Sprecher, of the Euclid Avenue Church, Cleveland, has lately boldly denounced the theory of atonement by satisfaction or expiation:

You have heard that you cannot be a Christian or a Presbyterian unless you accept the expiatory theory of the atonement, and that you cannot have forgiveness of sins unless you present that theory to God. Many of you have said to me that if this be true you can be neither a Christian nor a Presbyterian, for you cannot

accept such a theory. I have said frequently, and I repeat it now, that it is not necessary to believe in the expiatory atonement of Christ to be a Christian or a Presbyterian. I propose to show you that this theory is not taught in the Bible, that it is unscriptural, and has no support whatever in the Word of God. It grew out of a wrong view of the meaning of the Old-Testament sacrifice. It has been said that these sacrifices were penal, and therefore signified that the blood of Jesus Christ was shed that He might bear the actual penalty due for our sins. This is a misunderstanding of the propitiatory sacrifice of the Old Testament. I cannot go through the Scriptures, tonight, but I can put you on the track of reading the passages. I will suggest a few facts about the Old-Testament sacrifices which will convince most of you that they were not of a penal character.

Having examined Scripture teaching, Dr. Sprecher concluded by saying:

Some think that by an intellectual conception they can secure forgiveness for sin. That theory is absurd, for a man must bear his own sins. Sin is alienation from God. Alienation from God means sin, and is a penalty for sin. The Presbyterian Church requires belief in no such thing as the satisfaction theory. It was on this that the church once split. Dr. Barnes was tried for heresy because he would not accept the expiatory atonement. When the church was reunited greater liberty was allowed on this question, but I know some men who were set on the old theory. I think that I know what orthodoxy is. I also know what orthodox Presbyterianism is, and when my views conflict with Presbyterianism I will give no one any trouble to get me out of the church. Understand me that it is the satisfaction theory that I am combating, and not any other views that you may have. I am combating this because it is a pernicious doctrine, and has hurt many souls who were coming to Christ.

DIVINE IMMANENCE.

In an address before a Baptist Congress, Rev. Philip B. Moxom, of Boston, uttered a great truth:

The one point at which humanity comes into actual and vital union is just at the point of the entrance of Deity into the soul of man. God Himself is the ground of the unity of man. The unity of humanity inheres in the Divine Being, who is Himself the unity of all things. The difficulty that arises is that of conceiving of God as immanent in the free personality, man. Jesus Christ, who came to the world not to teach philosophy, but the truth of God concerning the way of life and salvation, in simple phrase, has yet given us in His teaching the fundamental principles of all philosophy, and He has shown us in His own person and His own sayings this truth of the unity of the personalities of men in the being of God. He has given us the illustration and the prophecy of that union between God and man, which is to be the fulfilment of man's moral development, the realization of the Divine idea in man when all shall be one in God. The words of Jesus are: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." Of this unity Peter speaks as becoming "partakers of the Divine Nature." What is Jesus Himself, the Word manifest

in the Flesh, but "the man Christ Jesus" in Whom God is perfectly immanent? And what are the perfected saints of the far future, whom the eye of our faith has seen, but souls in whom the immanence of God has become perfect in self-consciousness and love? Thus, the sublime prophecy and promise of our Saviour's prayer is fulfilled, and all have become one in Him who is the bond of all unity, the source and ground of all being, and the goal of all life.

GUIZOT'S CREED.

THE following testimony is from Guizot's will drawn up in 1873. Coming from so great a man, it ought to have weight in these days when so many are trying to climb up in some other way.

I have examined, I have doubted, I have believed that the human mind had power enough to solve the problems presented by man and by the universe, and that the human will had force enough to regulate human life according to the dictates of law and morality. After a long life spent in thought and action I became and am still convinced that neither the universe is competent to regulate its own movements, nor man to govern his own destiny by means only of the permanent laws by which they are ordered. It is my profound conviction that God, who created this universe and man, governs, preserves, and modifies them either by the action of general laws, which we call natural, or by special act, which we call supernatural, and which, as well as the general laws, are the emanations of His free and perfect wisdom and His Infinite power; we are permitted to discern them in their effects, and forbidden to understand them in their essence and design.

I have, therefore, returned to the faith of my childhood. I am still firmly attached to the use of my reason and to the free will which are my gifts from God, and my birthright and my title of honor upon earth, yet I have learned to feel myself a child in the hands of God, and sincerely resigned to my large share of ignorance and weakness. I believe in God and worship Him without attempting to understand Him. I see His presence and His action, not only in the unchangeable law of the universe, and in the secret life of the soul, but in the history of human society, and especially in the Old and New Testaments — those records of revelation and of the Divine action of the mediation and sacrifice of our Lord Jesus Christ for the salvation of the human race. I bow before the mysteries of the Bible and the Gospel, and I refrain from the discussions and scientific solutions by means of which men have tried to explain them. I have a firm faith that God allows me to call myself a Christian; and I am convinced that when I shall, as will soon be my lot, enter into the full light of day, I shall see how purely human is the origin and how vain are most of the discussions in this world concerning the things which are Divine.

THE HISTORIC EPISCOPATE.

Zion's Herald (Methodist) wisely says:

To those outside high church lines, the much talk of historic episcopacy is mere twaddle. It is an attempt to elevate an external incident into the place of supreme importance. The church of Christ consists of the body of believers, organized in

whatever way, or not organized at all. The essential of the church is in the inner life rather than in any form of organization. The viciousness of the high churchman's plea is found in this externalization of the church. The church is not meat and drink, rites, ceremonies, organization; but righteousness, peace, and joy in the Holy Ghost. It is the life of God in the souls of men. What external forms that life shall assume, is a matter of human choice and convenience. That form is best which, for the time, best promotes, in the individual, the graces of the Spirit. If you can pray and live better under a bishop and with a book, by all means follow the bishop and the book; but if you find yourself more free with simpler furnishings, do not fail to use your liberty. The mode is immaterial.

PRIDE OF NESCIENCE.

THE literary editor of *The Christian Union* shows a sublime confidence in his own ignorance as the measure of all minds when he says:

But conscience will not permit us to speak as favorably of yet another theological publication from the press of Hunt & Eaton, New York, and composed by F. G. Hibbard, D. D. We refer to "Eschatology According to the Chronology and Symbolism of the Apocalypse." Not that Dr. Hibbard is lacking in those essentials that go to make good scholarship. The painstaking accuracy of his method is apparent. But it surpasses our comprehension that any wise man should assume the interest of our modern religious public in elaborate discussions about the meaning of the trumpet and vial periods of the Book of Revelation. The symbolism of the Apocalypse — granting it to be such — must remain a hopeless tangle of mighty words. When the author died the key to his vision was lost.

THE STATE OF JUDAISM.

THE *Jewish Chronicle* says:

There is no doubt that the more thoughtful adherents of Judaism are gradually drifting away. They do not care to carry out the ceremonial law, because it does not speak to their hearts, and since this is all they have been taught of their religion, if they neglect it there seems to be nothing left. Their souls cry aloud for truths that shall sustain them in their hour of trial and temptation, that shall teach them how to live and how to die; and all that is given them is more or less unmeaning rites. Will not those who love their ancient faith, who feel that its doctrines embody all the elements of a morally beautiful life, come forward now when danger threatens it, and zealously labor to show forth its more spiritual truths?

Let us teach our children the forms and ceremonies that help so strongly to bind Jews together and to maintain Judaism intact, and which allow us to prove by our observance of them our ready obedience to our Law; but let us not neglect to teach them the higher lessons of morality, the truths that will ennoble their lives and lead them heavenward. Let them understand that the mere mechanical performance of our ceremonies is utterly worthless, and that far beyond them is the practice of truth, justice, and self-abnegation; that the man who binds the tephillin

on his hand and then lets that hand perform an unkind or uprighteous act, is false to his religion, and that the lips that utter a lie are desecrated though they have never partaken of forbidden food. If Judaism is to live, it must be by virtue of the sublime truths it contains, which speak to men's hearts and alone can satisfy their spiritual longings.

A PLAN OF UNITING CHRISTIANS.

In *The Christian Union* Theodore F. Seward proposes that all sorts of Christian shall take the following pledge, and so unite in spirit :

I hereby agree to accept the creed promulgated by the Founder of Christianity — love to God and love to man — as the rule of my life. I also agree to recognize as fellow-Christians and Members of the Brotherhood of Christian Unity, all who accept this creed and Jesus Christ as their leader.

I join the Brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellowmen.

Promising to accept Jesus Christ as my leader means that I intend to study his character with a desire to be imbued with his spirit, to imitate his example, and to be guided by his precepts.

This is of course to be regarded rather as a basis of fellowship than as an expression of one's own faith. It seems well expressed.

INTERPRETATION OF DREAMS.

The *Sacred Heart Review* says :

A laborer lately told his wife, on awakening, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats denotes coming calamity. He appealed to his wife concerning this; but she, poor woman, could not help him. His son, a sharp lad, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the saloon that you go to so often, the two lean rats are my mother and me, and the blind rat, father, is yourself."

THE UNIVERSE.

The following paragraph is found in the *Watchman :*

Prof. Charles A. Young, the eminent Princeton astronomer, during a recent visit to the Pacific coast, was asked, "What to you is the most wonderful and startling fact of astronomy?" He replied, "The fact that your great Lick telescope reveals about 100,000,000 of stars, and that every one of them is a sun, theoretically and by analogy giving light and heat to his planets. You know the Lick telescope reveals stars so small that it would require 30,000 of them to be visible to the naked eye."

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